

AN
E C C H O
TO THE
VOICE from HEAVEN.
OR

A Narration of the Life, and manner of
the special Calling, and Visions of

ARISE EVANS:

By him published, in discharge of his duty
to God, and for the satisfaction of
all those that doubt.



Isaiah 48. 15. *I, even I have spoken; yea, I
have called him; I have brought him, and
he shall make his way prosperous.*

Exod. 4. 8. *And it shall come to pass, if they
will not believe thee, neither hearken to the
voice of the first sign, that they will be-
lieve the voice of the latter sign.*

Printed for the Authour, and are to be sold
at his House in Long-Alley in Black-
Friers. 1652.

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T O T H E
R E A D E R.

Courteous Reader, this little book of mine comes forth for the further manifestation, and clearing up of those Truths revealed by God unto me, and to answer certain Objections made by some against a book of mine, called [*A voice from Heaven,*] to the Common-wealth of England.

The first Objection is, say they, what doth your Scripture proofs make for King Charles, he is no more concerned in them than any other man.

I answer with them that hate him, and
A 3 the

To the Reader.

the truth, the proofs are of little, or no force: but with such as love him and the Truth, the proofs will prevail, there are darker proves than these brought to prove the verity of our Saviour *Jesus Christ*, yet believers doubts them not: And to give you an example of it, *Math. 2. 15.* saith he, *that it might be fulfilled which was spoken of the Lord by the Prophet, saying, out of Egypt have I called my Son,* Alas! saith the unbelieving *Jews*, to this, do you think that this is meant of this poor Carpenters childe? No, the Prophet means our Nations coming out of *Egypt* here, and his words are these, *Hosea II. 1.* *When Israel was a childe, I loved him, and called my Son out of Egypt,* here is not a word of *Jesus*, the like Objections might be made against divers proofs, brought forth by the Evangelist and Apostles

To the Reader

styles; as in *Matth. 2. 16, 17, 18, 23.* and as the
Jews will finde Objections enough against
the Gospel; so many will finde Objections
against this King, but let them take heed
what they say against him, for *Jesus* knew
that the Scripture heretofore was dark, and
therefore he said to them that spake against
his own person then, it was forgiven them,
but saith he, whosoever speaketh a word a-
gainst the holy Ghost, it shall never be for-
given him, *Matth. 12. 32.* that is against his
appearance in this King, *Iohn 14. 26. Hebr.*
9. 28. which thing is so clear that all the my-
steries of God are opened by it, so that now
an Angel swears that time shall be no longer
for ignorance to shelter under, *Rev. 19. 7.*
for this King is that Key of *David* by which
all secrets was locked up, *Isai 22. 22. Rev. 3.*
7. And by which Key now all is opened for

To the Reader.

this day of light and glory, was appointed to be in a King, and therefore it is said, *Heb. 4. 7. He limiteth a certain day; saying, in David, to day, after so long a time, giving to understand that the day was not the Apostles time, nor Davids time, but our time.*

Their second Objection is against, that I say the Church is no where else but in *England.*

To which I answer, it is true, I see by the Word of God, and I say it is so, that now there is no true Church of God in all the World but the Church of *England*, and that from henceforth there is no salvation for Souls, but in it. I know God hath his Elect over all the earth, and that he will send his Ministers to gather them into this onely way of salvation, *Matth. 24. 31.* but

now

To the Reader.

now there is no Elect visibly seen, save these of the Church of *England*. And all the Elect must come to Unity with these in form of Worship, Doctrine, and Discipline, before they can be justified and saved, and if you will say, I am uncharitable in that I confine it to *England* being but a spot in comparison of all the World beside, and that none shall be saved, but such as are of the Faith of the Church of *England*, which is a hard saying for you to confine the Church into so narrow a compass, what then will become of all the World beside, I answer, they must be called and come in. And why may not *England* at this time contain the Church, and all the Elect of God? and those that will not come to this Church be destroyed, as well as the Ark did contain all the Elect in *Noahs* time, when all the World besides were de-

To the Reader.

destroyed : And there is an Ark mentioned in *Rev.* 11. 19. to shew ye that the Church now, is in the same likeness, or similitude as it was in the days of *Noah*, and therefore it is signified by a *Woman in the wilderness*, *Rev.* 12. 6, 15. by a *few number of people*, *Rev.* 14. 1, 2, 3, 4, 5. And that all the *World besides are for the beast*, *Rev.* 13. 8. And that there is but one true Church is evident, *Song* 9. 6. out of which there is no salvation, and from which Church God will sow, all the earth with everstanding and everlasting seed, and that this very Church is the Church of *England*, I have sufficiently proved in my last book, as you shall finde if you seriously consider it without prejudice.

Their third Objection is against, that I say, that I alone have the spirit of illumination, and that there is a darkness upon all
their

To the Reader.

their Divines and Prophets, so that none of theirs can shew them the knowledge of salvation.

1. I answer, consider to whom I speak, and that is to the Parliament of *England*.

2. Consider of which Divines I speak, and that is the Parliament Divines, and I refer them to *Mich. 3. 4, 5, 6, 7*. If they be offended at it, let them take up their Pens and defend themselves, but if the *Ministers of the Church of England* take exceptions at it, let them speak when they are spoken to, and understand that I do not mean them, as they may see by my approbation of them, in page the 57. of my book. 27

And for such others as bark at me, saying, that I grossly abuse the Scripture, that I am mad, and understand them not, that I am an *Atheist* and believe them not, or believe

To the Reader.

lieve not that there is a God, or if I do, it is in such an ignorant Heathenish manner that they know not what to make of me, I say these foolish ones are unworthy of an answer, *Prov. 26. 3, 4, 5.* for I am not so idle as to spend my time in throwing stones at cur Dogs, let them weary themselves with barking at me, but if I meet them in my way as I go along in my book I shall beware of them, and kick them dogs, *Phil. 3. 2.* I know they must follow their fore-fathers, which of the Prophets have not been wounded and counted mad by their Generation? *Acts 7. 52.* *John 8. 20.* and for those others that slight my Revelations, saying, they are but fancies and the fruit of a distempered brain, I say to them they have but little brains, even so little, that they know not what a *Vision*, or a *Revelation* is, and therefore it is not fit that
blinde

To the Reader.

blinde men should be Judges of colours, for all is alike, and but blackness to them.

And now I say to these, and to the others, which say that they know not what to make of me, or of what I write; I say, it is a sign that they are of the world, and that I have *the spirit of truth, which they cannot see, John 14. 17.* For it is not the bare reading of the *Scriptures*, or the looking over the outside of them, though they read them so oft untill they get them all by heart, *that will gain the true saving knowledg*, when the minde is set on worldly vanities, *Jonah 2. 8.* But it is the searching of the *Scripture*, *John 5. 39.* and the meditating in them day and night that shall attain to the knowledg God hath given me in them; for I have many times being meditating, run from my dinner to my Book, and rose out of my bed

To the Reader.

to it, longing to see, if such a Text was exactly so, as it run in my minde, that I might conclude and make my inference upon it, *Psalms* 1. 1, 2, 3. *Prov.* 2. 3, 4, 5, 6, 7, 8, 9. The Pharises were so expert in the outside knowledge of the Scripture, and so exact in their outward walking, that thereby they deceived the People, hiding their covetous practices under that *Veil*, *Matth.* 23. 14. But their meditations run upon this strain, that they studied more how they might get in their worldly interest, than they did to glorifie God; and as the Pharises were so exact, and made it a case of conscience for their own ends, *to tithe Mint and Rue, but pass over judgment and the love of God, Luke* 11. 42. So we had in like manner them that studied more how they might get in their Tithe Piggs and Eggs, than how to feed their Peo-

To the Reader.

ple with knowledg; I say not this against the taking of Tithes, for it is *Christs* minde Tithes should be payed of all, the very lowest thing not excepted: but as they are diligent to do for themselves, so they ought not to forget the more *weighty matters for them to do*; and not rest in their out-side serving of themselves, *Matth. 23. 14, 23, 24, 25.*

And to conclude, this I say to ye scornfull men, that despise me, whither ye pretend your selves Ministers or others; Take my counsel; *Pray fervently to God, search the Scripture, John 5. 39. And Meditate in them diligently day and night*, as I have done, and do, *Psalme 119, 2, 3.* And then I dare say, you shall finde that which I affirm is right, and acknowledg your self to be in an error.

The fourth Objection is against what I
say

To the Reader.

say upon *Amos 9. 1.* Smite the lintel, which lintel is interpreted to be the Speaker of the house of Parliament, but the Prophet speaks of the lintel of the door, and we cannot make a man of that say they. 1. I answer, why may not the Speaker be signified unto us by a *lintel of a door*, as well as CHRIST is signified to us by a *Lion, a Lamb, a door, a Vine*, and the like, *Rev. 5. 5, 6. Rev. 14. 1. John 10. 1, 7, 8, 9. John 15. 1.* and truly it is very clear in *Amos 9. 1.* that *lintel* there signifies a principal man, a Chief of a company of men, and the place expoundeth it self, for saith he, *smite the lintel of the door that the post may shake, and cut them in the head all of them, and I will slay the last of them, he that fleeth of them shall not fly away.* what can post of doors be capable of being slain or of flying away: and God hath verified my

To the Reader.

my interpretation on *Amos 9.1.* to be right, by sending a man in *November* last to fulfill it, for all the men in the World withall the promises they could make to one could not perswade a man in reason, to go and sling a great stone at the face of the Speaker, as he went in at the Parliament house door, and then maintain what he had done boldly as the same man did before all the Spectators, and that sign done by that man is sufficient to prove to men if they had *eyes to see*, that not onely that of *Amos 9.1.* but also all the Scripture that I opened in that book is rightly interpreted according to the *minde of God, Deut. 18. 21, 22.* I am glad it missed him.

Their fifth Objection is against that I said, in *September 1652.* If not before, look for mishaps to the States affairs, say they we see nothing come to pass in *September*, nor be-

To the Reader.

fore, but in *November* they had a bruish by the *Dutch*, therefore your Propheſie is not true. I answer firſt, Conſider my Propheſie was written in *September 1651.* long before the State and the *Dutch* fell out, and it will appear, and hath in part already appeared, that they could not meet with a greater miſhap then their falling out with the *Dutch* was, and in *September 1652.* they fell out with the *Deans* alſo. Mark the iſſue of that, if it doth not prove much againſt the State; in time, ſay I am a falſe Prophet, for I never thought that the State ſhould abſolutely fall at ſuch a time, neither did I ſpeak, but thus much of it, *if any would know how long this State ſhall flouriſh;* I tell them three years and a half, and you know a flower hath its time to grow, and has its time to wither away, and if it be a gallant flower, as *Eng-*
lands

To the Reader.

lands State is, though it hath a deadly dash of turn that will stain it, yet for a time you cannot perceive it, and you shall finde if you inquire, that from the day that *England* was proclaim'd in *London*, to be a State to the day in *November* last, that the *Dutch* beat them at Sea, is just three years and a half, yea, the *Dutch* was so bold with them at that time that they entered the Land, and took away much Cattel and other things from the *English*, here you may see if you consider it, a *right God hath not been wanting in making good hitherto what I did declare*, and truly my desire is that the State might be *converted, and so saved*, for I believe if I had prayed against them it would have been worse with them before this time.

Their sixth Objection is, some chargeth

To the Reader.

me with blasphemy , because I say the King is the *Christ* of *Christ* , and the third person.

I answer *Christ* signifies *anointed* in English, and I hope none will deny the *King* to be the *Lords anointed*, the Lord , our Lord is the Lord J E S U S , and the *King* is the *Lords anointed* , or in Greek his *Christ*, for all knows, that knows any thing, that *Christ* is a Greek word, and one of the most learned Bishops this day in *England* , upon the hearing of my book read before him , gave this sentence of approbation upon it, that he wished that all men were of my minde, and for the third person, *all the true Ministers in the Kings Dominion* 15. years ago gave him the place of the third person, saying of him to God the Father in their prayers: CHARLS by thy grace and providence , King of great Brittain, France, and Ireland, defender of the true

To the Reader.

true ancient Catholick, and Apostolick faith, next and immediate under thee and thy Son, head and Supreme Governour. Here they place the King to be next to Jesus Christ, making no mention at all of the holy Ghost, except they meant him to be the King, and the holy Ghost is the Chief Governour of the Saints on earth, by the Apostles Testimony, for when the decree is sent to the people of God, Acts 15.28. it runs thus, It seemed good to the holy Ghost and to us to lay upon you no greater burthen than these, and for the Ministers words, by the Orational sense of them we must understand them thus, that by the King they mean the holy Ghost and third person, or else we must understand them thus, that they do not acknowledg the holy Ghost to be third person, for they speak of God the Father, and of God the Son, and of

To the Reader.

King Charls to be next, and immediate under the Father and the Son, here they put out the *holy Ghost* from being the third person, except they mean him to be signified to us in the *Kings person*, which may very well be, for *Christ himself* in the first place where he speaks of Gods sending the *holy Ghost*, saith he, *Joh. 14. 16.* I will pray the farther, and he shall give you another Comforter, and by this, *another Comforter* we must understand him according to the Scripture, *Deut. 18. 15.* that is, *another Comforter like unto me*, and not onely a *spirit*, but a perfect man, *1 Cor. 13. 10. Ephes. 4. 13. Heb. 9. 28.* and in *Joh. 14. 23.* he spake of a lover of *Christ*, an obedient man, with whom the *Father* and he would make their abode, and in *John 14. 26.* the *holy Ghost* whom the *Father* will send in my name, hence we must understand the *holy Ghost*

To the Reader.

Ghost to be a man, for they that are sent to us in the Name of *Christ* are men; yet he that is thus dignified is but one man; again, saith *Christ*, speaking of *Holy Ghost*, *Joh. 16. 13, 14, 15.* *He shall not speak of himself, but what he heareth that shall he speak.* From hence may you understand, that the *Holy Ghost* though called here a *Spirit*, as elsewhere, is not a *Spirit* onely, but a man also; for he is a hearer and a receiver of the things of *Christ*, and his Errand is not to speak of himself, or to set forth himself, but to glorifie *Iesus Christ*, which thing you know King *Charls* did, above all that ever was. And although you say, the *Holy Ghost* came upon the *Apostles*, and so the promise of *Christ*, *Joh. 14. & 15. & 16.* was fulfilled, *Acts 2. 1, 2, 3, 4.* And there is no farther manifestation of the *Holy Ghost* to be expected

To the Reader.

among men, I say no, for the great manifestation of the *Holy Ghost* was reserved untill the time of the *restoration* of *Israel*, and thus you see *Acts* 1.4,5,6,7,8. For *Christ* being among them bids them wait for the promise of the *Holy Ghost* and not depart out of *Jerusalem*, untill it came upon them, they thinking there should have been a full manifestation of it in their days, said, *Lord wilt thou at this time restore the kingdom to Israel* : for then they understood the fulness of the promise, should be, but the *Lord* puts by their question, saith to them, they should receive a competent measure of power from the *Holy Ghost* fit for their work, *Acts* 1.8. And so *John*, *Elizabeth*, *Zacharias*, *Simon*, had the *Holy Ghost* before the promise, *Luke* 1.15. & 41.67. *Luke* 2.25,26. though not so powerfull a measure of it, yet in the

To the Reader.

same manner, for all was but the influence or beams of the *Holy Ghost*; so called the *Holy Ghost*, as we say of the Sun when it shineth upon a house, there is the Sun, though indeed it is but the Sun-beams, and the Sun hath its distinct body before our eys, though no man is able to discern the limitation of its beams; and as *Abraham*, and the *Kings*, and *Prophets*, saw *Jesus Christ*, yet they saw not his body, with their eys, as the *Apostles* did, *Luke 10. 23, 24*. So the *Apostles* saw the *Holy Ghost*, yet they saw not his body with their bodily eys, as we saw. And *S. Paul* to the *Hebrews* speaks of two, one he calls the *first born*, and that is *Jesus*, *Hebr. 1. 6*. who first was typed out in the Law by Sacrifices, who cometh and sacrificed himself for all, and endeth that *dispensation*. The second he calls *He*, saying, when *He* cometh into the world,

To the Reader.

world, *Hebr.* 10. 5. and that is the *Holy Ghost*, which is ready to be a body of *Christ Jesus* to do his will, *Hebr.* 10. 5, 6, 7, 8, 9. And as in the first dispensation under the Law, *Christ Jesus* was among them, and spake by their *Prophets*, whose form off speech is, *Thus saith the Lord*, and that is the *Lord Jesus* that uttered himself by them; and you shall not finde a word spoken of the *Holy Ghost* in all those *Prophets*: so in the second dispensation, under the *Gospel*, you shall finde the *Holy Ghost* comes in the beginning in *S. John the Baptist*, *Luke* 1. 15. and so forward to *Christ* and his *Apostles* increasing in it, and that the *Prophets* under the *Gospel* use this form of speech, that is, *Thus saith the Holy Ghost*, *Acts* 21. 10. 11. & 13. 1, 2. *Ephes.* 3. 5. and as the appearance of *Jesus* was to end the *Prophecie* and *Prophets* under the Law, so the

To the Reader.

the appearance of the *Holy Ghost* in *Charls* is to consummate all Prophecies and Prophets for ever, *Rev.* 10. 7. That now no more Prophets are to be expected: for the *Holy Ghost* hath sealed with his blood that true way by which all the world is to worship God; and that shall unite all in love, both *Jews* and *Gentiles*: and the *Jews* say the same thing that there are two *Messiahs*, one they call *Messiah* the son of *David*, the other *Messiah* the son of *Joseph*, which *Messiah* the son of *Joseph*, as they affirm was to die in the last War of *Gog* and *Magog*, and afterward to rise again, and shew himself to be *Messiah* the son of *David*; and that *Messiah* the son of *Joseph* shall sit in the *Throne* of *Messiah* the son of *David*, and rule for ever all that he hath, being his *Viceroy* as *Joseph* was to *Pharaoh* in *Egypt*, *Gen.* 41. 40, 41, 42, 43, 44. to rule all, onely *Pharaoh* sits on the throne above *Joseph*, and this assertion of the *Jews* proved by their ancient *Rabbies* Exposition of many places of *Scripture*, you shall finde in the 26. *Seet.* of *Manasseh Ben Israels* Book, called [*The hope of Israel*] and sent to the supreme Power of *England* in

To the Reader.

in 165c. which assertion in this point is more consonant to the Doctrine of *Christ* and his *Apostles*, than any holds it forth among our Divines; yet I say the spirit of infallibility is in our *Church* by which they were guided according to the great *providence of God to give the King the true honour due unto him*, though many of them did not consider what they said, and now will not own it in the true sense; but of this I am sure that the *Bishops* who first said it, were men of understanding, and did nothing ignorantly, and some of them *propheied* when the *King* came from *Spain*, that he should die to *maintain the true catholick faith*. Thus I have enlarged my self upon this Objection, partly to clear my self, though indeed I care not what men say of me: and if blasphemy be in me, then *Christ* blasphemes, the *Apostles* blaspheme, the *Church* blasphemes, the *Jews* blaspheme, for we are of one assertion; and *Christ* is not proud, be not ye foolishly proud for him, for you shall have but a small reward for it, for *Christ* doth permit his servant to be equal with him, *Matth. 10. 24, 25*. And I dare say, if he had met

To the Reader.

met in his days with such a faithfull King as King *Charls*, the Lord *Christ* would have put him before him, but the humility of King *Charls* would have been such that he would have been glad to follow on his knees the last of his Disciples, being over-joyed to have that honour as to see his presence and person upon earth. And who is he that doth prefer King *Charls* to the place that *Jesus* would give to the least of his servants that is to be equal with him ; for my part I do not, and I know no servant of his will take it upon him ; and I know King *Charls* must rather be compelled to it, for *Christ* will give it him *by force*, and he must receive it, or anger his *Lord*, which I know he will not do ; and therefore he must take his honour as upon command of his *Lord*, to take it, and no otherwise, so I have done with this Objection.

The seventh and last Objection, say they, (by way of examination) what grounds have ye to open the Scripture thus ? and what Calling had you to declare such things unto the World ?

And

To the Reader.

And to satisfie men in this point, I intend to enlarge my self, and give a full account, for I finde that such an answer as our *Lord* gave the Jews will not satisfie the people of this age, though indeed such an answer (to avoid controversie) is best, *Matth.* 21. 23. 24. 25. Neither will the answer of *St. John Baptist* suffice, though I might well answer with the same words, as *St. John did the Jews*, saying, *I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the Prophet Isaia*, *Isai* 40. 3. *John* 1. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. *Luke* 1. 17. *Luke* 3. 4, 5, 6. For so indeed I am sent before *King Charls* to prepare a people to receive him, as *S. John* was sent of old to prepare the way of the *Lord Jesus*, the case is the same: But I suppose such an account as *S. Paul* sometime gave to the people, is expected from me, that

To the Reader.

is in some measure a *Narration* of my whole
life, & specially of my calling to this work,
Acts 22. Acts 27. wherein you shall finde
Gods *special purpose* in me, preparing me
from my infancy, and also leading me by *his*
special hand, from time to time, and decla-
ring *his minde* unto me, giving me to under-
stand, wherefore I had my being, shewing
special signs upon me, while I was yet an in-
fant, to the admiration of my Parents, and
of all my friends and acquaintance, that
they were forced to prophesie, and to say
that God had appointed me for some great
work; and not to trouble you further with
this in this place, but to shew you, that
if any can shew the like *preparation of God* in
him from his infancy, and of *Gods leading*
him from time to time, and of such a *calling*

and

To the Reader.

and sending by God, and of such effects following the same, as I shall shew in my following Discourse, then that he would declare; and if it exceed mine, or be more justifiable, I shall willingly adhere unto it; but if none can shew the like, I would beseech you to hear me, as one that is faithfull, and a well-wisher unto you, in this Discourse, wherein you shall finde me declare the truth of all, shewing (amongst the rest) the aspersions that was cast upon me, and the occasion thereof, wherein there are many passages that will be somewhat disrelishing to many Palats, and therefore I desire that you would not judge rashly of me, but take my information in all the ways of love, as followeth.

ARISE EVANS,

From my House in

Long-Alley in

Black-Friers. Decemb. 19. 1652.

A
 NARRATION
 OF THE
 Life, Calling, and Visions
 OF
 ARISE EVANS.



And because these Lines may go
 over all the earth, I am a Man
 that is a *Brittain* by Nation,
 born in a part of it, now called
Wales, at the County of *Merionith*, in the
 Parish of *Llanglwin*, a mile from the *Bea-*
rmouth: being *Arise* the son of *Evan* the
 son of *Arise* the son of *Owen* the son of
Arise the son of *Evan* the son of *David* the
 son of *Arise* the son of *Griffith* the son of
 B the

the *Red Lion* the son of the *Ren*. Here I give you my Genealogy as I received them from my Ancestours, wherefore they reckoned the *Lion* and the *Ren* to be the Root of it : I know not, except by inspiration they foresaw what is now declared from that line of which I am descended, to do this work of God. And my father being a sufficient man of the Parish did entertain the Curate always at his Table, and gave him a little Tenement of Land to live upon ; and by reason of this kindness to the Minister, which had but small allowance from the Parson of the Parish, that had all the Tithes. The Minister was diligent to do my fathers family what good he was able : and as soon as I began to speak plain, I was put to school to him, and it was not long before I attained to reade *English* perfectly, to the admiration of all that heard me : and because I was so young and so active in learning, all concluded that God had designed me for some great work : then my friends would tell them, that I was always of such an undaunted spirit that I feared nothing, and that many times I had fallen into such

such dangers that they thought I had been kill'd, yet they observed that there was such a hand of providence always over me, that I was not hurt at all; hence also they concluded that it was a sign, God had a great work to do by me. Now these things being commonly done in my hearing made me ambitious and industrious to learn. And in those days at several times strangers came over the Countrey, some in one habit, and some in another; and however they were welcome at my fathers house. *Heb. 13. 2. Be not forgetfull to entertain strangers, for thereby some have entertained Angels unawares.* Yet this command is out of date, and there is a command to the contrary given, that strangers should be carried to *Bridewell*, and if an Angel come now, there he shall be lodged by this Generation. On a time comes a man in the habit of a Minister, and as if he were much troubled in minde, who after he had refreshed himself, and been a while in the house, called to see my fathers children, and three of us was brought before him, whereof I was the least, and we all one after another read in our books before him;

he took my book from me it being a *Prayer*, turns to a Prayer, and bade me reade so much, the words that I read were these, *O sweet Jesu, O bountifull Jesu, O Jesu Son of the Virgin Mary, have mercy upon me.* Then the same man (for so I call him) I know not what he was, a Man or Angel, he laid his hands upon me, speaking many words by way of prophetic of what I should do, concluding with a Prayer for a blessing to it, and then immediately went his way: and this in some measure was taken notice of in the house; but some judging him to be dis-tempered in minde made less of his sayings; but I being then though young a subtle childe laid it to heart; for I thought then and do think now, that it took more impression upon me, to prepare me for God, than any thing done to me by man.

But in the midst of my jollity a cloud comes over me; death takes away my father before I was seven years old, and now he forgets me at his death, that was his delight a little before; and making his last Will, he leaves a Portion to all his children by name, and to many of his kindred,

some

some that were his kin a far off, for he did abound in riches; but I was not so much as mentioned in his Will, neither any thing left for me, so that I came soon to know the folly of vain confidence in man; and now my brethren who afore envied me begin to glory over me, saying, I had nothing to do among them, and what was I but a begger: and many wondred at it, and pitied me, saying, had my father forgot me his darling, it was impossible, but wrong was done me contrary to my fathers minde; and at a certain time I being in the house with an ancient maid-servant of my fathers, she seeing me sit solitary alone, said, Alas, poor Lad, Art thou sorry for thy fathers death? said I, What then? Cannot I go to my father at any time? How canst thou (said she) go to thy father that is dead? said I, Yes, that I can, it is but thrusting a knife into my belly, and then I shall die and go to my father. Then said she, O childe, no; thy father is gone to Heaven, but if thou make away thy self, thou wilt go to Hell; thou must think upon God continually, and not think such thoughts. Said I, How can that

be? Do you think upon God continually? She said, Yes, that I do, at every time I draw my breath I think upon God. Said I, It is rare, if it be true. And when my Mother and all the family came in, she began to chide me, and bid me think upon God continually, also affirming as she did before, that they thought upon God at every breath they drew, and hearing them all say so, I believed that such a thing might be attained to, and I resolved to make it my whole work, to think on God continually.

After this I was taken from school when I had learned the *Accidence* out of Book, but never came to *Grammar*, or to write; and my mother was married again to a place four miles off, called *Maisellan Kaderise*, there I lived a short time, and then was put away from all, and tossed from place to place to do any drugery, as a forlorn childe, that had no right to any thing belonging to my deceased father. At last, before I was nine years old, one coming from *Westchester* to *Merioneth-shire* being a Tailor had a piece of money with me, and I came to *Westchester* where I endured much
hard

hard usage, my master not being a good husband, and having a cross piece to his wife, made him worle; but what service I did him was at free cost, for I had by the providence of God my meat, drink, cloathing, and lodging from good people; yet before it was two years my master broke, and he sent me home to *Merionith-shire*, and coming to *Mafellan kadrise*, my mother being a Widow the second time, and had endured since my absence many crosses, and was left very bare, onely she had Lands; and she was glad of my coming home, for I became very serviceable unto her, to go about her business, my elder brothers having left her, and while I staid there upon a certain day two women that had been that morning at Church where they heard *1 Kings 3.* read, came to my mothers house, and as they were staying for my mothers coming in, to give them alms. They began to discourse and shew how well pleased God was with *Solomon* for asking wisdom, that God gave *Solomon* all good things with it; inferring upon it that God would give wisdom to any that ask him wisdom, and be

well pleased with him, shewing that it was Gods delight to give wisdom and understanding to them that ask it; and I took such notice of their words, that continually for many years together, when I went by my self any where, I made it my prayer, crying with a loud voice to God for grace, wisdom and understanding; and once having occasion to go over a high place called *Bwlch Rym Credire*, and being come to the top, where the dark clouds about me by the winde was driven swiftly, I being fearfull in that place elevated my prayer the more: and through the fervency of my prayer, and vehemency of the winde and clouds I was lifted above the earth and carried up a space in the clouds as I went on my way. *Psalm 87.1. His foundation is in the holy mountains.* *Bwlch Rym creadire* in *English* is, believe ascend the gap. And as one comes from *Head Spring Michael*, called in *Welsh* *Mihangel upennam*, on the right hand from the gap is *Kadder i du Ruse*, the highest hill in *Brittain*, and its name in *English* signifies, Arise the house of *Qhar*, meaning *Charls*. On the left hand is the *Turre Mawre*, that in *English*

English is the great Towres, and signifieth the Parliament.

And after this, hearing some say that whatsoever one did ask of God upon *Whitsunday* morning at the instant when the Sun arose and play'd, God would grant it him: having a charitable beliefe of the report being willing to try all the ways possible to obtain my petition, I arose betimes a *Whitsunday* morning and went up a hill at a place called *Gole Ronnw* to see the Sun arise. *Gole Ronnw* in *English* is, They will give light. And this *Gole Ronnw* is a place in *Maisellan kadder ruse* in *English* is, Arise Char. Church in field. And when I was a close Prisoner in the *Gate-house*, I had a Vision of great concernment, at *Maisellan kadder ruse* which I shall make known also in due place. And seeing the Sun at its rising, skip, play, dance, and turn about like a wheel, I fell down upon my knees, lifting up mine eyes, hands, and heart unto God; I cried, saying, O Lord most high, that hast made all things for thy glory, give me grace, wisdom and understanding that I may glorifie thee as this Instrument doth now before
all

all the world : and about this time I was about fourteen years of age : and this petition or desire of mine in this matter was not known to any but God and my self. You will say these things are childish, foolish things; but I found as the Apostle saith, *Rom. 8. 8, 9, 10. All things work together for good to me*, because God hath a purpose to make me like his Son in opening the mysteries of Scriptures, although the Pharises of this time will not acknowledg the verity of it. About this time my father had a Dream thus on *Bulch Rym Creadir* he saw a great Throne built looking from *Mihangel a penmant*; or in *English*, *Head-spring Michael* : and on the Throne sat our Lord *Christ*, and all the Saints about him; and our Saviour was cloathed in Scarlet and had a Sword in his hand, and all the world stood before the Throne to be judged : and as my father in law was among them, the Lord *Christ* set the Sword-point against his breast, and then he was afrighted and awaked, but we made nothing of this Dream then.

And my mother was married again, and my

my father in law and mother went to live in *Wrexam* a Town in *Denby-shire*, I also went with them, and wrought there for some time, and *Wrexam* being but eight miles from *Westchester* I went to see my master; and upon an agreement with one *Hugh Fones* who dwelt at the *Holy Lamb*, my masters father in law, I served him untill my master was satisfied, and I had my Indenters; now *Hugh Fones* though he was no Scholar yet was a very ingenuous man in all things, but specially in his words, he would define and refine his words, and argue it out with any that took him up, so that none should go beyond him, and he began to take very much delight in me, that at some times he did make me go into a chamber, and shut me in to pray by my self; what he saw in me to move him to it I know not, for he was a man that had a discerning spirit, he called me always *Arise*; and when any did call me *Reese* or *Rice*, he reprov'd them, and argued it with them, maintaining that they knew not the *English* of my name, giving me a charge not to answer any but such as called me *Arise*; and the sound of
this

this word Arise had such an operation upon me that my ear was always attentive to it, in so much that I answered my Master out of bed, when he called his Daughter to arise and go to bed, and many other times I answered to this word Arise, when it was spoken upon another occasion. This is the main cause why I write my self Arise, for there was a great providence of God in bringing me to understand my name, and so indeed in all things it was wonderfull for this end to prepare the way for me to this special light of Christ my Lord.

And when my time was expired with my Master at *West-Chester*: I came again to *Wrexham* to see my friends: But my heart was for *London*, and as one *M. Oliver Thomas* preached, 1 *Cant.* 2. 10. Arise up my love, my fair one, and come away: my heart was alured with it that I thought it was a hastning of me to *London*, and at that time in a dream me thought I was on *Islington-hill* by the water house, and *London* appeared before me, as if it had been burnt with fire, & that there remained nothing of it but a few stone Walls: But I made nothing of this dream

dream, and being about two and twenty years of age, now I came toward *London*, and at *Coventre* I wrought and stayed a quarter of a year, by reason of an old Chronicle that was in my Masters house that shewed all the passage in *Brittain* and *Ireland* from *Noahs* Floud to *William* the Conquerour, it was of a great volume, and by day I bestowed what time I could spare to read, and bought Candles for the night, so that I got by heart the most material part of it: And in 1629. I came to *London*, and lodged in *Creed-lane* by *Black Friars Gate*, and I began to prosper in my ways, for the world did shine upon me that I was lull'd asleep by its fair promises, and in the year 1633. I was got into a fine habit, that I thought to settle my self in the world, but friends deceives me and my purpose is crossed, upon this I began to consider the uncertainty of the world, and that I did not seek in the days of my prosperity after God so much as formerly I had done, and that now I was to remember the Creatour in the days of my youth, and perceiving that God had some other work for me to do, I had now another

other resolution, so that I seek to God by fasting and prayer to know Gods purpose concerning me, and what I should do for my own purpose was disappointed, thus God brings me to another resolution, and to wait for a Revelation of Gods minde concerning me, and I had at this time many dreams to shew me the uncertainty of the world, and then a voice came to me in a dream, saying, get thee to the root, which root I understood to be the Lord Almighty God, I lodged at this time in *Salisbury Court*, at the house of one *Mr. Brickdine* a Drawer. And in *March 1633*. on a Sunday in the after-noon I went to *Black Friars Church* to hear a Sermon, where a stranger preached, and his Text was *Genes. 32.24.* where *Jacob* wrestled with the Angel of God. First he shewed how men did put forth all their strength in wrestling that suddenly one prevailed. Secondly, that our wrestling with God was by prayer, for we could not prevail with God but by prayer, and that the prayer of *Moses* was so powerfull that God said unto *Moses*, *Exod. 32.10.* let me alone, because God was overcome by the prayer of *Moses*, insomuch that he could

not

not punish the *Israelites*. Thirdly, he shewed that God did delight to have us strive with him by prayer, and was willing to be overcome with our prayers if we so wrestled with him, & the prayer that God delighted in was not multitude of words, nor did God bar whether it was fine elegant words, but the desire of a heart expressed with Faith fervency and all the strength put to it in a moment as men do when they wrestle, and that unto such as did wrestle with him so for it, he gave his most excellent gifts.

And being much taken with his direction to pray, and thinking it came by Gods providence very seasonable to me when I came to my Chamber I laid my book upon the Table, and fell upon my knees, went to prayer, and putting my whole strength and Faith to obtain, and fervency to ask the true light and knowledge of Gods will concerning my self, I soon was out of breath and not able to utter a word though my spirit boiled within me, and being thus wearied to refresh my self I laid me down upon my bed, and as I in high Meditations, or Contemplations did ascend in thoughts to Godward,

ward, being perfectly awake and sensible, alaudable sharp shrill, hasting voice near mine ear, said to me go to thy book, whereupon apprehending the same voice to come from God, I suddainly started up and to the Table I went, where my Bible lay open, immediately fastning mine eys upon *Ephes. 5. 14.* being these words, wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Now I considered what a saying this was and how the Apostle did not give it out as his own words: but said, wherefore he saith, meaning God, Awake thou that sleepest said I, this God saith to me, for I am in a drowlie condition, and not active or stirring in Gods ways, and arise from the dead, said I here God calls me by my name, from the dead in sin, have I obeyed men, and run when they called me, and shall not I now much more obey my good God, and Christ shall give thee light said I, who is he that will not do any thing to obtain this light here promised. Then considering *Abraham*, that when God spake to *Abraham* he believed in Gods word, and it was counted to him for righteousness, and

and that now God here spake unto me, therefore it was requisite for my justification, for me to believe this my calling to be of God, and I resolved my self with the uttermost of mine indeavour to obey through Gods assistance in hope to obtain the light promised, and immediatly upon this I had another understanding, that the Scripture came on a suddain all into my minde, as if I had learned them by heart, with another understanding of them than I had before, for afore I looked upon the Scripture as a History of things that passed in other Countreys pertaining to other persons, but now I looked upon it as a mysterie to be opened at this time belonging also to us, and my tongue became fluent, my answers so ready, that all which knew me before were amazed at it, and whereas before I could say little, or nothing in dispute, now within three days I had all the Scripture at command, gave upon them such an exposition that none could contradict me, yet so strange that all were afraid to hear me, because that I gave them to understand that the King and Kingdom was to be destroyed suddainly. Now all the prayers I

had presented to God for grace, wisdom, and understanding came into my minde, and especially those prayers upon *Bwlch rym Creadir*, and at *Gole ronnw* the very names of those places bearing witness that my prayer was not of me, but of Gods movings to prepare me for himself, and that now he did grant and fulfill all my prayers. And having so many Visions upon Visions to confirm the certainty of the judgement, I could not contain my knowledge, but was forced to declare to all that I had to do with. Then the people began to spend their various thoughts upon me, and though I spake as good sense and gave them as good reason for what I said as would satisfie men in other cases, yet many look upon me as a distracted man in regard of the impossibility of such alterations, and the desperate boldness of my affirmation, therefore they did fear to commune with me, or hear these things from me, and accounting it a delusion, forbid me their houses, and those with whom I constantly wrought would not now imploy me, so that now I was forced to seek for new Masters.

But

But some others of mine acquaintance seeing the great alteration that was in me, and seriously considering what account I gave of the cause thereof, did answer me by way of counsel, saying, it cannot be denied but these things that you have are of God, yet notwithstanding, you are no Minister, God doth not require you to publish these things to the world as you do, and lose your friends and perferment by it; besides, if you continue this speaking you will come to trouble, and perhaps lose your life, therefore beware, least ye offend God in divulging it so common, but keep it to your self, and impart of it to none, save some special friends that will take it well of you. Thus being perswaded by such arguments from honest meaning people, I thought, notwithstanding all my Visions to the contrary for to follow their advise, and with an intention to leave off, on a Monday morning I went to work, and before I had been three hours upon the shop-board, there comes upon me a great trouble in spirit which increased mightily, and a voice of God began to speak to me within my minde, say-

ing, have I made known unto thee by several infallable ways, my will, and given thee light, and made known unto thee what is to come upon this Nation, and will not thou declare it to them? *Ezek. 3. 18.* If thou do it not though they die, yet will I require their blood at thy hands: and above all which was the most terrible Text to me, among many others came into my minde, *Fer. 1. 17.* Being these words, *thou therefore gird up thy loins and arise, and speak unto them all that I command thee, be not dismayed at their faces lest I consume thee before them.* And in this terrour lifting up mine eys from my work I beheld the Angel of the Lord all in white, stood upon the shop-board with a flaming sword in his hand ready to destroy me, If I did any longer neglect to do the work of God, at which apparition I was amazed, and suddainly laying my work aside, leapt off the shop-board: told the Master that I had a business to do I knew not of in the morning that must needs be done, desiring him to excuse me; and the man was content, so fearfull I was that as I came home to my lodging I look'd every minute for fire from hea-

ven to fall upon me and thrust me into hell, for rebelling against God in neglecting his work.

And coming to my lodging in *Salisbury Court*, I got Pen, Ink, and Paper, and began to write, directing my matter in all submission to the Kings Majesty.

1. Shewing my calling and what Visions I had to pers me so boldy to declare my judgement.

2. Shewing the case of the Kingdom as it stood then, the words were to this purpose, that upon the Queens coming to *England*, two sorts of deadly enemies to the Church, King, and Kingdom got great advantage to ruinate the Kingdom on every side privately.

1. The Papist signified in the *1 Tim. 4. 1, 2, 3, 4.* Whispered the Kings subjects in the ears, saying, now the Queen is on our side and she will prevail and bring the King to our Religion, therefore if you will not come into our Church speedily you are lost creatures.

2. The Puritans signified in the *2 Tim. 3. 1, 2, 3, 4, 5, 6, 7, 8.* who rejected the Church

Government, said, now the Queen is a Papist, and the King is but a soft man, she brings in Popery apace, therefore if you will not now stand up against Popery you will be undone, and these two parties having this opportunity stole all his chief subjects from the King, by which means all must come to ruine.

And having done the writings I went to prayer for a blessing of God upon my journey, and because I had my chief strength and calling from Scripture, *Ephes. 5. 14.* I opened the book three times, suddenly not caring where, as a late fastning mine eys upon the place that first presented it self unto me, reading 2. 3. 4. verses foreward, the first place I opened was *Isai 1. 4. 5.* being these words, *A sinfull Nation, a people laden with iniquity, a seed of euil doers, Children that are corrupters, they have forsaken the Lord, they have provoked the holy One of Israel unto anger, they are gone away backward, why should ye be stricken any more? ye will reuolt more and more, the whole head is sick, and the whole heart faint. Isai 1. 4. 5.* By the head and heart I understood the King & his Counsel.

The

The second place I opened was *Isai 48. 15, 16, 17, 18, 19.* I even I have spoken, yea, I have called him, I have brought him, and he shall make his way prosperous, come ye near unto me, hear ye this, I have not spake in secret from the beginning, from the time that it was, there am I, and now the Lord God and his spirit hath sent me. Thus saith the Lord thy Redeemer the holy One of Israel, I am the Lord thy God which teacheth thee to profit which leadeth thee by the way that thou shouldst go? O that thou hadst hearkened unto my Commandments, then had thy peace been as a river, and thy righteousness as the waves of the Sea, thy seed also had been as the sand, and the off-spring of thy bowels as the gravel thereof, his name should not have been cut off nor destroyed from before me. *Isai 48. in vers. 15.* I understood God did affirm that he called me, and sent me, and that I should prosper, *vers. 16.* there was words provided for me to speak and shew that I was sent of God now, *vers. 17, 18, 19.* God spake to the Church and Kingdom, shewing them that if they had hearkened unto Gods Commandments they should have prospered, and

the King should not have been cut off, nor destroyed. And the third place I opened was *Joel* 1. 5, 6, 7. *Awake ye drunkards and weep and howl all ye drinkers of Wine, because of the new Wine, for it shall be cut off from your mouth, for a Nation is come upon my Land, strong and without number, whose teeth are the teeth of a Lion, and he hath the cheek teeth of a great Lion, he hath laid my Vine waste and barked my Fig-tree, he hath made it clean bare & cast it away, the branches thereof are made white, Joel* 1. 5. Here I understood the judgement upon the Courtiers, *vers.* 6, 7. Here he tells of enemies that should come upon them and take all, and devour all like Lions, and make the Church like a drie Tree that has its bark taken off, of which there is no hope in mans eys that ever it should flourish again, and finding matter of incouragement enough from these three places of Scripture to go on, I gave God thanks, yet being fearfull to go to so great a person as the King upon so great a message, and on the other side fearfull, least I did offend God in seeking so many times, with much fear I opened the
book

book the fourth time, and the place was in *Exod. 23. 20, 21, 22.* Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for mine name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Then was I mightily strengthened with the promise of this Angel, being confident that it was the same Angel that had before appeared to me upon the shop-board, and now I feared nothing, and hearing the King was at *Greenwich*, I went my way there, and when I came into the Hall among the guard, I asked where the King was, and they looked upon me, seeing me, having my Bible under my arm, said, what will you do with the King, I told them that I had a message from God unto him, then they laughed, saying, when did God speak to you? and I shewed them how I was called, and all the passage from the time of my calling to that time,

time, and now how I was necessitated to come thither with that writing to his Majesty, and I gave them the writing to look upon, and they read it, and said, Do you intend to teach the King what he shall do? he hath his Bishops, Councel, and Doctours, who are both wise and learned to advice withall about such things: Alas poor man, you may well think it will be but vain for you to shew the King these things, for the King will take no notice of them from you being an unlearned man. I answered, though the King will not regard it, I must deliver it into the Kings own hand: then said one of the Guard, that you may do, for the King is now shooting in the Garden, but I promise you, that you will not hear of it any more, for he will receive it as a Petition, but when it is looked upon it will be thrown away: And I went into the Garden, and when the King and Nobles had done shooting, I presented the King with the writing, and he not looking on it gave it to the next that followed him on purpose to receive Petitions, and I was satisfied at the present, in hope I should be sent for to declare further what

what God had made known unto me concerning the King and Kingdom. And when I came home my Landlord understanding that I had been with the King upon such an occasion, bid me provide me a lodging for he durst not let me abide in his house any longer time, so I went away and had several lodgings out of which I was turned upon the same account, and for the same cause all my friends and acquaintance left me, but I got my living among strangers, for I then got work every where.

And finding the words of the Guard true, that my writing was slighted, I continually had abundance of Visions and Revelations to confirm that the King and Kingdom must speedily be destroyed: (I was troubled) and went again many times to the Court with writings to the King, but all was in vain, for they did not heed it. At last I thought to make them hear, for I went to *Greenwich*, and staid there two days, declaring publickly to all the people in and about the Court, what destruction was coming upon them, and when I saw a Bishop or a Doctour passing by, I followed them

them to their chambers, intending to deliver my minde in a sober way to some of them, but they run from me and their servants kept me out of their chambers by force. Then understanding the minde of God therein, and that I could not hinder the judgement which was to come without fail upon them, other Visions and Revelations came unto me, giving me to understand that now I must go from *Greenwich* to *Essex* house and declare to the Earl of *Essex*, that he must be General of all *England*, over a party that was to execute judgement upon the Court. And when I came to *Essex's* house after much ado with the Porter, in shewing him all the passage from the time that God call'd me until that time, I wrought upon him so far that he went in to his Lord and told him of me, and then I was called into a private Room where the Earl had withdrawn himself from the Company to speak with me, where I told him the passage, and that now I was sent to tell him, that he should and must be General of all *England*, he heard me with delight, yet seemed as if he had no regard to what I said, and to grati-
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tifie me for coming to him, he proffered me
 a *Jacobus* piece of Gold, but I refused his
 Gold, & told him, I had no need of his Gold.
 And after that he brought me to the dining
 Room where many Gentry were, and there
 I began to declare and affirm that he must be
 General of all *England*, and that there was
 a judgement to come upon the Nation sud-
 dainly, & they turned it all into a jest, though
 I saw that they took my sayings more seri-
 ously, and thought I did not discern them,
 but the Earl of *Essex* to try me further, said,
 he was a man that did not meddle with the
 Court, nor yet with the other party, for he
 was not versed in Scripture, therefore he
 could not be their General, bidding me go
 to the Lord *Brooks*, saying he was more fit-
 ter for it than he, I answered him that I ne-
 ver heard of *Brooks* afore, and that I was
 assured he was the man which must be their
 Chief General, and that it could not be done
 without him, for he was appointed of God
 thereunto. Well, said he, go to my Lord
Brooks and see what he will say unto you,
 and though I was unwilling to go trouble
 my self further, now I had done Gods mes-
 sage,

sage, yet upon the Earl of *Essex's* earnest request, he coming with me so far as *St. Clements Well* to set me on the way, I promised immediatly to go to the Lord *Brooks*, and according to his direction coming to *Holborn* I found *Brooks* house, and after some inquiry shewing that I came from the Lord of *Essex* to speak with the Lord *Brooks*. The Lord *Brooks* came into the Court where I stayed for him, and another Countrey-like man came with him, and that man began to question me, so we fell to dispute, and finding him to be one of the Puritans Sectaries, I fell out with him in the defence of the Church of *England*, giving them to understand that though God would make use of them as a scourge to his Church, yet their end would be miserable, so I parted with *Brooks* not changing a word with him, but all this was done in *Brooks* hearing, neither did I return to the Earl of *Essex* to tell him any thing of it, for I did not delight to converse with them being the Kings adversaries any more than need required for Gods glory, that all in time to come might see, that there is no evil in a Citie but what comes from
the

the Lord, for a punishment to the disquiet pampard inhabitants thereof, *Amos 3.6.*

And now I had declared sufficiently in *London* what judgement was a coming, I thought my self bound in conscience to declare something in the Countrey, and especially to forewarn my own relation and acquaintance. And in *June 1634.* I went to *Wales*, and came to *Wrexham* where my Father and Mother lived, and they wondring at my Declaration and condition, brought the most ablest Ministers in those parts to conferr with me, thinking they would be a means to make me alter my resolution, but they finding such power in me that they willingly could not contradict, still desired my friends to rest contented, saying that I was in the hand of God endued with such knowledge and understanding in Scripture, and having so much reason that no reasonable man could with reason contradict me in what I did affirm. But some of the ignorant people who were unable to understand me perswaded my Father and Mother, said, that if they suffered me still to go abroad I should be taken and imprisoned, if not die for it, and bring shame

to them, affirming that I spake high treason, therefore said they you must keep him in by force for he is in the flower of his age, and his bloud boileth in his Veins, and his great strength hath brought him to this Frenzy. Now shut him up in a Chamber, and keep him from sleep, and from all manner of sustenance to bring him weak and he will come to himself, whereupon they shut me up in a Chamber, and put the man that was the chief adviser of them in this thing to be over me, to order me according to his minde, & there was two or three other strong men appointed to assist him in it, and when I came to understand their intention, I knew it was in vain to strive, for I was overpowered, and thought it best patiently to wait upon God, seeing this was his hand to try me. And they took my Bible and all comforts from me, that I was almost at despair, and saying within my self have I come hither in love to her that bore me to forewarn her & the rest of the evil I see coming, and will she in whose Womb I had my breath be the means to stifle me, then I answered to it, saying, surely God my God, from my Mothers
thers

thers Womb which had such a care of me,
 and always loved me and revealed his se-
 crets to me for declaring them, will not
 suffer me now to perish. And comparing this
 trouble of mine by my kindred to that of
 my Saviours, who was in like manner dealt
 with by his own kindred, *Mark 3.21. Luke 4.*
24, 28, 29, 30. And I taking it to be unto me
 a similitude of my Saviours grave, I rested
 confidently that I should be delivered the
 third day, the first and second day came and
 I had nothing when I did ask for something,
 but threatening words, and by that the third
 day was come I was very faint partly for
 want of food, but chiefly for want of sleep,
 and as I lay upon the bed the third day in
 the morning expecting some sign of deli-
 verance from God, there came in at the
 window a round Cloud, in colour like unto
 the Rain-bowve, and it covered me, abiding
 upon me about a quarter of an hour, and
 when it came upon me I vv as so revived
 as if I had eaten all the delicates in the
 vvorld; and after a quarter of an hour the
 Cloud departed out at the vvindowv in the
 same manner as it came in, untill it ascended
 out of my sight.

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Then

Then being much refreshed, I rose up, and as I walked about the chamber it came into my minde, how I had heard some say, that when a Witch had power over one to afflict him, if he could but draw but one drop of the Witches bloud, the Witch could never after do him hurt, now perceiving that this man was a Witch, and an instrument of the Devil, and was the main cause of all my trouble, therefore I thought to try the truth of it, and having not a Pin about me left to prick him withall, I went to the Window, and found a very little pience of glass, and as I went about, I took the man by the hand, and gave him a touch upon his hand with the glass, and when the man saw his bloud, he ran out at the door, saying, I would kill him, and by no means he vvould not be perswaded to come into the house again, neither vv as he able to abide to see or come vvhere I vv as at any time aftervvard; and every one novv vvondred at his sudden fear, that before vv as so valiant against me, seeing he had not so much hurt done him as a pricking of a Pin; but I was glad of his absence; and not long after

after I heard a report, that my elder brother and my younger brother were come from *Merioneth-shire* to see me, then I was called out to them, and after some time spent in a joyfull speech at our meeting, we went to dinner, and then I began to discourse, and my younger brother did oppose me, but my elder brother finding his weakness bid him be silent; and when I had told of all mine affairs since I saw them, and how God was always pleased to favour me much, but now had called me, and revealed his secrets unto me, to declare it to the world, I shewed how my mother contrary to the advice of such learned Ministers as conferred with me, was perswaded by the ignorant, void of Scripture, and knowledg of true reason, to abuse me those three days, and pay them for their service, therein making a prey of us, through her foolish tender love to me.

And my elder brothers anger was kindled against them, and he said, Mother I wonder that you should be so deluded in this thing, since such Ministers as were able to judg told the truth concerning my bro-

ther, for he speaks by the divine inspiration of the holy Scripture; and being called thereunto above our capacity, giveth a found reason for what he saith, and with invincible arguments backs it, which cannot be any way contradicted by them that regard truth. I remember the first day that he went to School with us, there was a great Earth-quake, in token of these things, which he hath learned, and is able to make this world tremble; and you are not ignorant of what wonderfull deliverance he had from several dangers while he was an infant; and the praising of God upon the sundry relating of it, with the many testimonies given of him, by learned men, and others, and how they apprehended him not to be an ordinary childe, but said, he was allotted for some great work; also our fathers leaving of him out of his last Will did predict that he was not to be of corrupt seed, but of God, upon whom he was cast, as to his right father, who hath provided these excellencies for him above all us, that the Heavens are opened, the mysteries of Gods Kingdom revealed, and the secrets of times
of

of judgment disclosed unto him; and coming in love to forewarn us of the evil that is to come upon the Land, let us not afflict him by our foolish love for his true love; and I hear and finde it true, that God is with him, who will not have any touch him and be guiltless. Thus I was delivered by my elder brothers coming to me in due time to mediate for me, according to the providence of God, worthy of all honour and praise, both now and ever more. *Amen.*

And my mother being now convinced of errour in shutting me up, further desired me, now I had declared so fully all that I had to say in that Town, I would speak no more, but rest contented, and I was willing to consent to her request; after this I went to *Merioneth-shire* vvith my elder brother *Owen Evans*, and staid ayvwhile there, and then did return to *Wrexham*, and upon a Thursday it being there Market-day, a renouvned man preached, and all the Countrey about came to hear him; and I vvvas troubled in spirit for to knowv, hovv I might give to all the People notice of the Judgment that vvvas to come upon the three Kingdoms, speak much

I must not, for my mother had bound me from that, and to forbear altogether I could not, because Gods glory vvas concerned in it; then I vvent to the Market and bought me an earthen Platter, and came vvith it to Church, and vvhen the Sermon vvas ended the People ready to depart, I flung up the Platter, vvhich fell in pieces upon the stones, and said, Thus shall *England, Scotland, and Ireland* come to ruine; for I knew the People upon this vvould inquire vvhat I vvas, and that the Towns people who heard me before gave notice to the strangers of all that I had declared: and this notable sign was thought on more than if I had preached an hundred Sermons, and it is noised and kept in memory to this day.

In the mean time there was a maid of that Town, which I did perceiue loved me with more tender loye than ever my mother did, but I thought not to marry at all, yet considering her great love that it was of God, and that I could not do the work of God without her; for said I, when I am cast into Prison upon such high terms, who dares venter to do any thing for me, but she

she that loves me so dear? And I asked the question of her, whither she would be my Wife or no, and after some time to consider of it, she said, yea; then said I, if you will be my Wife, first you must consider two things; first, you must never contradict me, but follow me whither soever I go to do this great work of God. Secondly, you must not enjoy me these three years, for now I must go to *London*, and there be put in Prison, where I shall remain three years; for I saw the minde of God, that the three days my mother detained me did signifie three years imprisonment, that I should suffer under my spiritual mother; there shall you come unto me, and he 2 means to have me out, and then shall we enjoy one another: and she consented thereto, and we were privately married, and I left her at *Wrexham*; after that I journeyed toward *London*, warning them all the way as I came, what Judgment was to come suddenly upon the Land, and they little regarded me. And in *April 1635*. I entred *London*, the first night I could get no lodging, but lay in the street, the next day I met one Master *Penicote* a very

honest godly man of *Black-Friers*, and lodged at his house, then I wrought on my Trade to maintain me, but sometimes I went to the Court, and *Somerset-house*, and to many other places to put them in minde of the evil that was coming upon the Kingdom; and upon a day as I was writing the Judgment that I saw coming upon the Queen and Papist party, which writing was to be delivered (as I before had delivered many) upon the Altar in *Somerset-house*, M. *Pemicote* findes me about it, and read some of it, at which writing he was so offended that he would lodg me no longer, but he was so honest that he provided me another lodging, passing his word for my truth and honesty, telling the man also the Designs I was upon; the man being poor, wanting a lodger, and one to help to work, did not matter my Designs; now I had wearied my self in writing and speaking in every place, but all in vain, and my Visions from 1633. to 1635. were innumerable, and did terrifie me that I had no rest in my spirit day nor night, because I could not prevail, nor get any seriously to consider what I had
to

to be made known, and God required of me, that I must make it so known before the chiefest Authority in the Kingdom, whatsoever it cost me: and value not my life to bring it so to pass, that they might take special notice of it, that God might be justified when it came to pass; and that they might know that God is just, and did not bring judgment before he shew the cause of it, and would have shewn the way to prevent it, if it had been received in due time.

And then I studied how I might best make it fully known, and to provoke them to jealousy of me, as if I were a Papist, I wrote to the *Roman* Church in very high language, shewing how I had been called, and after such a manner sent from God to forwarn the Protestant, and had been divers times at Court, and gone all over the Kingdom, and did not for those two years past cease to shew them the evil that was like to come, but they did not regard it: therefore now the King must suffer, and be put to death, and the Kingdom destroyed, and turned up-side down, and there was no way now to prevent it, the time is past:
after

after this manner I wrote, and proved by Scripture all of it, and directed the same writing to the chief in *Somerſet-houſe*: and I carried it there, but as I went into the Chappel, the Porter put me back, ſhut the door upon me, ſaying, What do you come here for? I told him, I had a Letter to one of their Priests: he tells me, that they would have no more of my Letters: neither could I get him to take the writing from me, nor let me in by no means; then making account to go violently into the Chappel as the people came out, and ſo deliver it; ſo I ſate down on a ſeat by the Chappel door by ſide a young man, and as we diſcourſed I found him to be between a Papiſt and a Pro- teſtant, not knowing which to chuſe; and as I long waited, one came by, and I asked him, How long will it be before they come out of the Chappel? he ſaid, they are gone out the back way through the garden already: and ſeeing it was ſo, I took the writing and thruſt it in by the door ſide into the Chappel ſo far that none could take them from without; and as I came away, I ſaid, Wo be unto them that be not of this Houſe
ſhortly,

shortly: and after a little consideration the young man runs after me into the street, crying, stop, stop, that man hath said, if we be not all Papists within a little time we shall be destroyed, wherenpon abundance of people came about me; and staid me; then the young man being come unto us, I asked him what did I say to provoke ye to do thus? He answered, You said, We be to them that be not of this House shortly, meaning the Queens Chappel: I said, Friend, you err as the *Jews* did, *John* 2.19, 20, 21. for I did not mean the Chappel, but this house of my body, and of my faith, and judgment. The People being satisfied with the Scripture interpretation of my words, knew that I was not a Papist, and were pacified, and I came my way. The young man after could not rest but told that I had put a writing into the Chappel, and when the writing was read, the young man being present, they laid hold on him, saying, he must suffer for it, or bring me forth to answer it: but he being a neighbour, having good friends thereabout, upon security got liberty to seek me out: and three days after I

met

met him at *Strand bridge* again by the *Mitre Tavern*, and in very loving manner he said, Friend, I am glad to see you well, I pray do me that favour as to go into this Tavern, and accept of a Pint of Wine, for I have been much troubled in minde since I saw you last, and therefore I desire some conference with you. And I having knowledg of his doubtfull condition thought he meant no hurt went into the Tavern with him, and we called for a Room, and sate down; I will go to the Bar to a friend, said he, to have good Wine; so a Boy brought a Pint of Wine; and presently after the young man came with a company of Constables, Beadles, and others, and said, there is the man: said they to me, Friend pay for your Wine, and go with us. I drank to them, and said, I call'd for no Wine, neither would I pay for any Wine there. Then I said to the young man, I am sorry for thee, that thou art so like *Judas* in this thing; if thou hadst told me the truth, I had taken thee for my best friend, but now as it is I am the gladdest of you all. And they brought me to *Strand-bridge* to a Prison-house,

son-house, and there I had a fair Chamber to my self, where I remained three days.

Now it was in *August* 1635. the beginning thereof that I was taken, and Secretary *Windebank*, being then in the Countrey was sent for in all haste, for my matter was too high for a Justice of Peace to meddle with, and before the Secretary came to Town I had made another writing, in which I shewed at large, that the King should die by the hands of his enemies, who were now so strengthened against him that it could not be avoided, proving the writing with Scripture and reason, and from example of Scripture and out of our own Chronicles, that I knew they would put me in prison, where I should remain three years, and before that time came about I should shew them the judgement coming on according to my Declaration, and then have my liberty, and that the Church and Kingdom, and Nobles should be destroyed and all turned up-side-down. And when I was brought before Secretary *Windebank*, who had by this time perused my writing, there fell an exceeding joy upon me, that I had brought it through the providence

vidence of God to this pass, and when the young man came in to give evidence against me: I said to him honest friend there is no need of thee here, thou shalt not defile thy conscience by taking any Oath against me, I am the man that wrote those writings, pointing at the Secretary who had them in his hand, and I do willingly and joyfully own them, then the Secretary and the company were amazed at my bold deportment, and he began to examine me very stoutly, & I answered him as short, untill his anger rose that he said, I will make you know me before you and I part, I said, I believe we shall be better acquainted, for you are the Kings Secretary, and I am Gods Secretary, I did not answer this for any pride that was in me: but because I knew it was dangerous complying with him, least he insinuating into me might catch something from me to do me hurt, and what I had written was so considerably set down, and proved by Scripture, that I knew, though they would not believe it absolutely to be true, yet they should be so astonished at it, that they could not be able to do me any hurt, save to imprison me,

as I had foretold. And because I had set down all things in the writing with such love, faithfulness, and integrity to them, that I was assured though my saying were high, yet so in Gods way that God would deliver me from them.

And when the Secretary had examined me, I gave him the writing I wrote while I was at the prison-house by *Strand-bridge*, and desired him to consider that also, then immediately he sent me to be a close prisoner at the Gate-house in *Westminster*, giving charge that none should come to speak with me, that I should have no Pen and Ink, and that whosoever came to inquire for me should be taken, and brought before him, for he thought that I had a mighty party to set me on that work, and I came to the Gate-house & had a fair chamber, with all necessities so well provided for me at the Kings charge, so that I thought my self in a good condition, and now being fully satisfied in my spirit, and eased of the burthen that lay heavy upon my conscience, I had much rest and comfort therein, for all my work was reading the Bible, Meditating and Praying this was a Paradise
to

to me, and when they found that none came to inquire after me, for none durst own me to speak with me, or for me, after I had been a close prisoner seven weeks, command was given that I should be put in the Dungeon among the Fellons to shift for my self, and all the prisoners being informed that I had neither means nor friends were sorry for me; then Doctor *Bastweek* being a prisoner there, sent to me to know what I was committed for, promising that his Wife should go for me and get my liberty, whereupon I sent in writing to him the cause of my imprisonment, but when he saw how it was with me, he durst not meddle with my cause. Now I found the Protestant, or Papist, or Independent more judicial than the Puritans, who never had the brains to conceive a sound reason, but were giddy headed, in the Scripture lost, and all the disgrace that I had was through their ignorant judging of me, but concerning Secretary *Windebank*, he was so far from condemning my judgment and light, that the last words he said unto me was to desire me to pray for them, and especially for the King, and to make much of my wife.

Nei-

Neither could I get any other that durst deliver a note from me to Secretary *Windebank* for love nor money, in two years, untill 1637. my wife came to me, and then I sent her to the King, to the Councel Table, and to the Secretary, to desire them to compare the words in my writings with the time, giving them to understand it, that by those foregoings of the storm that was a coming, and now visible by the uproars that was in the Citie and Kingdom, about *Prin, Bastwick,* and *Burton*, and their murmuring and standing up in *Scotland*, they might be certified that what I had declared would come to pass in a short time, desiring of them my liberty. And my wife went boldly to them, upon this account, delivering what writings I gave her, and was well regarded, untill at last she got me out of prison, to the admiration of all that knew me.

Secretary *Windebank* sent me word, saying, is there not some people that account you distracted, I sent again, that there was: said he, God forbid that I should be of their judgment. But however we will get a Certificate from them, it will be a means to get

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your

your liberty, and to secure me, so it was done, for I did not care what poor silly ones thought, or said of me, for I knew God in due time would make my light appear, *Psalm*. 37. 5, 6. Now if any shall say, how shall we know whether this man spake these things in the Kings time, I, or no. I tell you it was proved before the Council of State, in 1650. by a Certificate subscribed by a company of honest men, and house-keepers, upon the request of Colonel *John Jones*, who is now in *Ireland* I did it, for after I told him the manner of my Prophesying and imprisonment, he needs must have a Certificate of it to shew the Council of State, and he being loving unto me, I did him that pleasure.

And in *August* 1638. I went to *Wrexham* in *Denby-shire*, where I continued untill *August* 1641. and then I came to *London*, for I saw that there would be no peace in the Countrey, and that *London* for a time was the best place for me to dwell in, and being in *December* 1641. at work with one *Mr. Budel*, at the Crown in *Black-Friers*, there came forth a book called [*the Anatomizing of the Common-prayer-book,*] and as *William Hei-*
fer

fer was reading of it with great delight, I disputed against him, but at last not being able longer to hear him reade such wicked blasphemies against the truth, I cried out, saying, Lord for thy truth sake, shew thy displeasure against this wicked Book, and as I spake, a mighty flash of fire struck against the Window, put all in a fright, and the fellow cast away his Book; *M. Ward of Black-Friers, William Heifer, John Simons, one Martin, and John Tongue* can witness that this is truth.

After this the divine providence had ordered it so, that I was much straitened for outward things, I had a great charge of small children, and little employments; I thought *Essex* now he being so free at the first time I was with him, when I had no need of his Gold, would do something for me, therefore I went to see what the Earl of *Essex* would say to me now in his glory: and in November 1643. it being after *Newbury* fight, with much ado at last I had a speech with him, then I put him in minde how I was sent of God to him in 1634. to tell him that he should be the chief General

of all *England*, but he made little of those things, as if he did not care for God, now he was so high, or as if he saw nothing of God in it, and went his way, then I thought God whom he dishonoured by his deportment now, would not have him to be had in that honour any more; and hearing by a man of Sir *Philip Stapleton's* what excellent parts concerning martial affairs was in Sir *Thomas Fairfax*, and that he loved the King, I besought the Lord that he should be General, and soon after the glory departed from *Essex* and was put upon *Fairfax*: but God immediately upon this raised me friends according to his own minde, and especially one Master *Dobson* in *Black-Friers*, a man for the ordering his house, and his Christian walking in all things, I did admire at, so much as the Queen of *Sheba* did admire at *Solomon*; and truly to do him right, I did profess then, and do profess now, that I think he had not then his fellow, nor hath he left behinde him such another so compleat in all things according to his Christian course. And another very honest man *M. John Lee*. Under these two men by my labour

labour I maintain'd my family, and lived as well as heart could wish: they conscienciously considering my minde, yet low in condition, not able to gratifie the love that I found among my friends and neighbours.

And in the same year 1643. as I was on Sunday morning in bed, I fell into a trance, and a loud voice said unto me, Thou must maintain a succession of Ministry, and the right of infants to Baptism, thou must not neglect thy calling: but take thy spare time to do it; and it will be hard with thee for a few years, but afterward thou shalt have plenty; and when I rose I considered that how the true Ministers were cast out, infants right to Baptisme was denied by many, and that God had sent this Voice and Revelation of his will in due season to me.

And by this Anabaptists and other Sectaries began to shew themselves especially in *Coleman-street* at *Bell-Alley*, and when I came there I disputed with them against their unruly and ungodly practice; and many times I reprov'd *Lamb* the chief Father of all the Anabaptists; and from thence they removed to the *Spittle*, and they began

there to multiply exceedingly, and I followed them there, and besides their Congregations there was abundance of people met in the yeard of all sorts of judgments, and among these I did converse, and maintain the true Church to be the Church of *England*, and God did confirm my words with signs, as followeth, upon a time I being very hot in dispute among them, as I was put to it, I told them, that I had a special assurance that what I maintained was truth: they answered, why should you be more confident than any of us? You bring Scripture for what you say, and so do we. I told them that I had the same spirit to declare the Scripture as did pen them; and I shewed them how I was called in 1633. and how I was sent to the King, and afterward to the Earl of *Essex*, and imprisoned for declaring from Scripture the things that came to pass, and that now I had a Call to maintain that there is a true succession of Ministers in the Church of *England*, and no where else, and to maintain the right of infants to Baptism: they answer, if it be so, then, you are a Prophet; how shall we know

know this : for we have but your own bare word for what you say ; give us a sign here present , and we will believe. And as they were pressing sore upon me for a sign, in comes a Woman railing upon me, saying, This is he that speaks against Master *Lamb* ; Away with him, Why do ye hearken unto him. And she was so violent against me, that she put us out of our discourse ; and being moved at her unreasonable violence, I said, Woman, thou shalt not be here this day seven-night at this time to rail against me, for declaring the truth : and so they said, that shall be the sign : if she comes here this day seven-night, then you are a false Prophet ; but if she come not at that time, then you are a true Prophet : then the Woman said, I will be sure to be here to prove him a false Prophet ; for she was glad of it that she had (as she thought) the power to over-throw me. And I said, I will refer it to God, let it be so now ye have taken a sign to prove me, and we departed on that day : the next Sunday came, and we met there again, and discoursed, but said nothing of the sign. The second Sunday we

met again, and as I was with the same people that desired the sign, in comes the Woman with an open mouth railing against me, saying, Ah! this Villain hath slain my childe, for at the same hour he said I should not be here my Childe departed, so that I could not be here for all the world: I answered, Woman, the Lord he knoweth that I knew not whence thou art, or whither thou hadst Children or not: now the Lord hath met with thee, Why dost thou go on railing still? I am perswaded thy Childe is happy, for he was ordained to glorifie God; take heed, and leave off this way, least a worse thing happen unto thee. And the Woman being changed in her minde at my words was pacified, and trembling with fear went away; and I desired the company to take notice of Gods own hand in the sign, according to their own desires, and it was presently noised among them, so that some reported that *Christ* appeared at the *Spittle*; for they were of a belief that no Prophet but *Christ* was to come; and they began to look strangely upon me, and to provoke me, and wantonly to question me; but I answered

swered them by the words of *Jesus Christ* : and being so ready in Scripture that whatsoever question they asked me, I answered them by the Spirit of *Jesus Christ*, I mean by his words laid down in Scripture, and did triumph over them.

And in 1646. the Presbyterians began to shew the form of their Church-government by Elders, and when I saw that they put forth such senseless questions to try men, and examine them, contrary to the Apostles rule, 1 Cor. 11.28, and to judg who was worthy to come to the Lords Table, and to cast out those who might be better than themselves, because they did not answer their foolish questions according to their minde; and cast out others because they would not be examined: so that Doctour *Gough's* question to any that came for his superstitious Tokens, was to ask, Have you been before the Elders? whereas we do not reade of Tokens or of such Elders in the Church of *Christ*; for it was the Lord onely that judged the case, 1 Cor. 11.30,31, 32. And that Ministers duty was to warn men to examine themselves, to beware how they
came

came to the Lords Table, and not to refuse any that came, except they knew him to be a notorious sinner, convicted by Law, and excommunicated, having not made his peace with the Church; but he being so, and it be not known to the Ministers where he comes, they ought to receive him, and refer all strangers to the Lord, and not to enter into mens hearts to try them, which thing belongs to God alone, for none can search and try the heart but God : and if a man can hardly judg of his own heart, how is it possible for him to judg of another mans heart in so great a matter ? And the Presbyterians in this matter called themselves Triers, and sate in the seat of God, and all their evil, pride, foolishness and arrogancy beside did evidence, that they could not long stand : and therefore I could not forbear to declare at the *Spittle*, and elsewhere among their Ministers and Elders, that they should suddenly come to ruine, and moreover that the Church of *England* was the true Church : and about this time M. *Edwards* hearing that it was reported, I had main-tain'd my self to be *Christ*, and that I had pro-

prophesied the downfall of the Presbyterians, M. *Edwards* sends Spies to the *Spittle* to get intelligence, and now writes a Book against the Independents, and reckoning of me among them, makes me the foundation of his work, to make them odious; now they of the *Spittle* did understand that Master *Edwards* had wrote his Book, and that I was the chief matter to write upon; the Presbyterians being then so powerfull; and some of the Independents took me for a Decoy sent to catch them; for this cause they were afraid to let me come amongst them, saying, that for my sake, all were like to lose the liberty of coming thither; and because I came still to the *Spittle*, notwithstanding their forbidding of me to come amongst them, they rose violently against me, and forced me to take a house upon me for my safety, and stay there untill their multitude were gone, and then I came home; and a long time after thinking now they had forgotten me, on the 10. of *January*, 1646. I went to the *Spittle*, but now they were more intraged against me than at any time before, for by this time the Presbyterians

byterians had made a silly Ordinance against them, and of this Bull-begger they were so afraid, that they compassed me about to force a dispute from me, that they might have something from me to accuse me, and then deliver me into the hands of the Presbyterians, thinking thereby to get favour from the Presbyterians for their fidelity; and perceiving their purposes being warned by a Vision before I came there, partly of what should befall me, and that God would deliver me, I resolved to be valiant for the truth, and not to smother *Christ* in me, but to hold forth *Jesus* by his own words, he being in me, and I in him, *John 6.56,57. John 7.38.* not doubting by faith on him to triumph before any Magistrate that did give place to the orational sense of Scripture; and that God would bear me up in it; and thus armed with the Spirit of my heavenly Father, I did answer them more fully than any time before; all their questions put to me concerning *Christ* and his true Church, having assurance, as the Apostle saith, *Gal. 2.20.* that it was I, yet not I, that lived and answered their questions, but the Spirit of
my

my father answered them, by me, *Matth.*
 10.20. And when I had discharged my du-
 ty according to my Christian priviledge:
 then being satisfied, they thought now they
 had sufficient matter to bring me before a
 Magistrate, yet would they not lay hold
 upon me at the *Spittle*, least the people
 should be afraid to come to their meeting,
 but let me depart peaceably: and when I
 came into the street, some of them did fol-
 low me with all speed, saying, and crying,
 to the people, There goes *Christ*, stop him;
 and them that met me were amazed at their
 voice, would not lay hands upon me; but
 stood still to inquire of them that were be-
 hind me; and at their cry the people came
 out of their houses all the way, and stopt
 them, to know what was the matter, so that
 there was thousands of people followed
 me, but I being before them, none molest-
 ing me, kept them at a distance, intending to
 get into *Bishops-gate Church*, and there to
 dismiss them; and as I was hastening to the
 Church-door, the Officers of the Parish
 seeing so great a company marching so furi-
 ously behinde me, thought I had brought
 them

them from the *Spittle*, to cut their throats as they were at Church, would not suffer me to come near them, but as I gave the Officers to understand the truth of the matter, they willing to help me, got me into the Church-yard, and shut the gate after me, to keep the Tumult from me, and the Officers commanded me to Church at a back-door; and when the Tumult came to Church, and heard the Minister preach, as if *Christ* was now come to them, it being all his Sermon, to point at *Christ's* second coming, as if he had been present; now this Sermon, and the Report that I was said to be *Christ*, set the multitude on fire; and when the Sermon and all was ended, some of the Tumult found me out, and shewed me to the rest of the people, and none would depart the place, but fastened their eys upon me; the one part of the people were against me, and the other for me; and the Church-wardens when they saw this, took me into their seat, and commanded the people to depart, but they came in the more, and some would rescue me, others would have me immediately destroyed, then the Officers with
much

much ado got me into the Vestry, and when I had told them all, and shewn that I was a Communicant with Doctour Gough's people in *Black-Friers*, they would not believe me, but were so perswaded that I was some Independent, and nothing would serve them, but immediately Sir *Walter Earl* must be fetch'd to examine me, and he would not believe me neither; then there came two men into the Vestrey and took their Oaths that I had spoken such and such words, and the words were set down in writing, and I set my hand to it; and when they had kept me in the Vestry untill 10. a clock at night, they brought me before Sir *John Gayer* the Lord Major, who committed me to *Newgate*, and when the Session came, I was brought before the Bench in the *Old-Bailly*, and the people cried against me with a loud voice, saying, Crucifie him, crucifie him; and *Glin* (then Recorder) asked me, saying, What is this doings about you? I answered him from the Scripture, *Gal. 2.20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith*

faith of the Son of God, who loved me, and gave himself for me. And the Recorder to shew his parts, that way answered me by another Scripture. But when I got him to speak that Language I tossed him from place to place, untill he was ashamed, that with anger he bade the Keeper take me away; and to *Newgate* I was brought again, where I was swallowed up with such an exceeding joy, because I was counted worthy to suffer for the Name of *Christ*, that I durst not sleep the night following least through over-much joy in my sleep I should have been taken away by death, and so lose mine honour, though I looked for nothing but the Sentence of Death the next day; and I accounted my life well bestowed, but God provided it otherwise; for the next day I being brought before the Bench. *Glin* had absented himself: and one *Green* a Deputy Recorder sate in his place, who mildly asked me, what I was, I seeing him come so, answered him as mildly, saying, if you inquire concerning this outward body, it is but dust and ashes, as *Abraham's* was, *Gen. 18.27.* whereupon he not willing to change further words

words with me, least he had come off as *Glin* did, gave me very good Language, telling me, he must send me to *Bridewell*, to remain untill next Sessions, partly to secure me from the rage of Tumults, that were so violently against me; and partly because he could do no less by the Law, to see if any more by then came in against me; and immediately I was sent, being guarded by a company of Marshals men to *Bridewell*.

In that time while I was at *Newgate*, the Presbyterians seeing no Witness come in against me, sent Master *Love* to me, to see if he could get any thing from me whereby to accuse me; so Master *Love* comes to *Newgate*, sends the Keeper to call me, and to let me down into the Lodge, where he staid for me; and when I came to the Lodge, Master *Love* sends for some Beer to make me drink, and talks *Welsh* to me, so that I thought some special friend was come to visit me; then two or three being by, he puts forth many questions to me, and I gave him account of all that he demanded, and he did not so much as contradict me in any thing I said, which made me to admire him;

E e

but

but still he drew me on to speak, and we agreed so well, that when Master *Love* was gone I began to applaud him, saying to the Keeper, This is an honest man, if all men were of his minde I should soon get off. And the Keeper answered me saying, You are mightily deceived in this man: for if this man had his will, you should not be long alive, for he and the rest of his fellow Ministers say, that you ought not to live, and they have been very diligent in seeking your life; and now this mans Errand was to trap you, if he could; for if he had gotten any word from you whereby to accuse you, you had soon known what a friend he was to you. I asked the Keeper his name, he told me his name was *Love*, then I understood the Plot against me, and said, this is not *Love without dissimulation*, *Rom. 12. 9.* The Keeper and I departed; I thanked him for his love in acquainting me of those that I found to be my deadly Enemies: this being done before I went to *Bridewell*: and I believe the Keepers of *Newgate* and *Bridewell* lost nothing by me, people far and near flocking to see me, as if I had been a Monster.

And

And when *Green* the Recorder asked me, what I was, suppose I had answered him, saying, *I am the Lord thy God, thou shalt have none other God but me, Exod 20. 2,3.* I believe it is lawfull to pronounce the Word of God set down in the holy Scripture, for it is the Spirit of God our father which speaks in us, *Matthew 10. 19, 20.* I am sure I had not sinned in it; for the Apostle bids a man arm himself with the whole Armour of God, and shews what that Armour is; and that the Sword is the Word of God; when and against whom this Sword is to be used, *Ephes. 6, 11, 12, 13, 14, 15, 16, 17.* And being my condition was such then, as did require such Armour, Helmet and Sword; for I wrestled and fought with all their spiritual wickedness in the high places of *England* then, upon an evil day, when they sought my life: surely I being in such a case, and commanded to do it, I might lawfully take the Sword, I meant the Word of God to defend my self. And I wonder at mens ignorance in this, if ye say to any man, God is not in thee, he will be ready to fly in your face; yet when God

chuseth one in whom he will appear to do a work that man cannot do, that is, when all the world is out of order, to put them in a right way again. All the learned Protestants, Papists, Presbyters, Independents, are so ignorant that they count God a blasphemer, and would have the man destroyed that is of God, upholden, to hold him forth: I am sure I may speak it, and all the world may see it, that they put *Jesus* to death upon the same account; but *Jesus* by his death wrought a way for me to save my life, as you see, I have done; and he and his Apostles declared it in their Gospel: and I will give you account thereof.

There are two Confessions subscribed by my hands in the City of *London*, which if not now, in after ages will be considered. The one was made at the *Spittle*, and subscribed with the right hand, *Psalm* 118.16. in the above-said Vestry before Sir *Walter Earl*; and that is a Confession made by the inner man or new man, *2 Corinthians* 4.16. *Ephesians* 4.22, 23, 24. The other Confession is a Confession of the flesh, called the outward man or old man, *2 Cor.* 4.16. *Ephes.*

Ephes. 4. 22, 23, 24. and this Confession I made before *Green*, and subscribed with the left hand, as the difference in the writing being compared will make it appear. I know the Bench and people thought I recanted, but alas they were deceived, for I never beleev'd nor understood my self any otherwise then thus; that though there is an union between Christ and me, so that I dwell in Christ, and he in me: *John 6. 56.* yet there is a distinction, so that he is my Saviour, and I am but his bought servant to do his will: and though there is but one mouth to confesse both Christ and I, which mouth is his by right, but mine as borrowed, yet the confession is different one from the other, inasmuch as if you were to distinguish the King from a Subject. And now all you learned Protestants, Papists, Presbyterians, Independants, or whosoever that deny this, I ask you what God is in you? I know you will be angry if any tell you that God is not in you: but I would know what God is in you, is it not the God of this world that hath blinded your mind, *2 Cor. 4. 3.*

4. a dumb dead god: for if the living God be in you, surely he will declare and shew himself to be alive in you; if not in the same way, as he did in me, viz. in consenting to his truth in what he saith by me, thus in love I shew you my understanding of this high mysterie of God in man; and though I do seem to examine and reprove you, know that if I had learning and choise of expressions, I had done it in such words that it should not offend any of you, and therefore bear with me in what I say by this book, for my want of expressions makes me seem as if I fell into passions, but it is not so; for my desire is to declare the truth in all the ways of love. And when the Presbyterians saw none come from the spittle to witnesse any thing against me at Sessions, they thought that now they could not get my life, and to make publicly known at the Bench, and question me there for what I had declared against them, could do me no hurt, but rather sound out their destruction the more, therefore now they sought out a way to disgrace me, that what I had spo-

ken should not be esteemed. And they got some of their agents to draw a Petition to the Bench, and giving out therein that I was a distracted man, and got many hands to the Petition, and presented it to the Bench, under pretence of love, to save my life. Moreover, they did perswade my wife as much as they could to make freinds, and to crie to the Bench for to send me to Bedlam, saying to my wife, that in Bedlam I should have good warm meat every meal, and good usage, seeking all manner of ways how to disgrace me. Now consider these following lines seriously, for they are worthy of consideration.

First, consider all these men that made and subscribed this Petition against me, were of *Blackfriars*, and such as knew me in 1633. and 1634. and 1635. when I did declare to all by signes as well as by words when I could not be heard, what judgments was coming upon the Kingdom, and suffered three yeers imprisonment for it; and because of this, then they thought me mad, and I blame them not for that error.

But now it is 1646. and the Kingdom since is before their eyes turned upside down, according as I had said, and suffered for it.

Now let any rationall sober man judge whether so great a change in the Kingdom according to my sayings and suffering in 1633. 1634. 1635. was not a sufficient argument to convince them, and cause them to say, *wisd. 5. 3. , 5, 6, 7.* we fools accounted his life madness.

I say at
this time
there was
of the
chief in

black riers, that stood my friends, and Doctor Gough himself did go up and down to seek my liberty: but what silly one subscribed the Petition, I know not, for I never saw it, only I knew such a Petition was brought before the Bench.

And let all the world judge whether these men were not mad to subscribe such a Petition against their own knowledge, conscience and reason, yea and against God, for God is concerned more than man in it, against whose Spirit the despite was done.

I had not spoken so much of these things, had not many Presbiters provoked me since the coming forth of my book; which book they are not able to answer:

But

But all they can do is to say, alas, he was mad, and we had him at *Newgate* for saying he was **Christ**; and the whole Parish where he lives justified him to be mad: now *Presbyters* you have no cause to glory thus against me, how long was it before that God cleared mine innocence by your fall? surely within three quarters of a year. After my being at *Newgate*, I went to see your Lord Mayor, Aldermen, and Recorder at the *Tower*, for I heard they were sick there of the same disease as I had at *Newgate*, and could not come abroad; I pray since you could not see before now, let this open your eyes, and stop your mouths: But if not, know that my God will be magnified in your destruction after a more terrible manner. And now I hope it will be for your good that I told you this with sharp language, and with much love.

And now to my matter again. When Mr. *Green* sent me to *Bridewell*, the *Presbyterians* who would have had me to *Bedlam* missed their plot: now they begin another plot, that is, to convert and bring me to

their stool of Repentance: And for this end, while I was at Bridewell, they sent from their Classicall meetings many of their Elders at severall times to perswade me; but seeing no effect, at last there came some ten or twelve together of them, being all of them, as they thought, wonderfull grave, wise, discreet Elders; now these being sate in a fair room sent for me, and being come before them, put severall questions to me: but in the conclusion, said, that if I would turn to them, and renounce my judgement, and make a publick Confession at a place appointed by them, that I had erred in declaring against them, and to own them as the only true Church, then they would take me immediately out, and I should come no more under the power of the Magistrate, but they would set me free, and do something for me to raise my fortune besides. And I answered them, saying, that I could not consent to their motion by no means; for I had declared the truth, and I must maintain it. But, said I to them, call for a Day of Humiliation upon this account, and desire of God the know-

knowledge of the truth, and I beleeve you shall know the truth also. Whereupon they were angry, and said, should they be taught by me? and scorning my motion went their way. And when the Session came I got out of prison; but the *Presbyterians* contrary to my motion, justifying themselves, presently after called a Day to sacrifice for the blasphemie and heresie of the time, thinking themselves pure saints: and the *Presbyterians* soon after were routed, and such as they accused were justified rather, and exalted, to shew them, that they were the cheif Fathers of all that blasphemie, and heresie; and were most guilty of such crimes, besides bloodshed.

And understanding how the squares went, the Kings Majesty being now at *Hombry House* a Prisoner in great distresse undet Collonel *Graves*, his Army vanished; and that the *Presbyterians* was at the height, intending to take down the *Independants*, and make all their own; and also that valiant *Cromwel* was slighted, and his life aimed at by them; And judging of the two; *Independants* far more better than

Presbytery, hearing a very good Report of Generall *Cromwel*, that he was not proud, but one that did receive instruction many times from mean men, now seeing this opportunitie to do the Kingdom good, for now I looked upon the Kings being under Collonel *Grave*, as if the King were a dead man now in a grave, and that my sayings concerning the King might be fulfilled, I looked also upon the condition of Generall *Cromwel*, and that he now having such a Command of the Army, might help the King, and the King help *Cromwel*, therefore I could not rest untill I went unto him; and when I came to his house at *Drurelane*, I gave a Note to his Secretary to present to his Master, which he immediately did, and the Lord *Cromwel* himself came down to me into the Hall, and after we had a little discourse there, he took me up into the Dining-roome, where the *Ld: Ireton* and another of his Sons was, and I declared to them all my troubles, and how the *Presbyterians* also dealt with me, and many other things we discoursed of, for I stayed with them untill midnight, and could

could hardly break off then. And as we were in discourse concerning the basenes of the *Presbyterians*, I shewing how they sought my life; the Lord Generall said, they seek our lives also, we have done the service of the Kingdom, and now we are looked upon as Enemies, and instead of rewarding us, they are ready to take away our lives; what shall we do in this case? I answered him, saying, you have men enough under your Command, get the King unto you, and do well unto him, so shall you prevail. And when he replied, saying, how can that be, I answered him again saying, That the King was in the hearts of the People, who looked upon him now as in great distresse, and that their getting the King unto them, and the using of him well, would draw all the Kingdom to side with them, and thereby they might help the King and themselves, and have their enemies under their feet, the Lord *Cromwell* thinking the *Scots* Army that yet lay at *New-castle*, upon this would fight them, and having this City also, and all the *Presbyterians* against them, they

they might be overpowred, that it should be doubtfull who should gain the day: therefore he said, and what shall we do to the *Scots*, said *I*, give the *Scots* their money first, and they will depart the Kingdom.

And now *I* cannot say but that Generall *Cromwell*, and the rest of them, that were saved through the Kings presence, did well unto the King, and better then if they had brought him to *London*, and set him on the Throne, for they did him that which was decreed of God, to bring him to the highest honour, and that they fail in nothing, but in not being hitherto a means to set his Sonne upon the Throne, which thing also is decreed of God, and will be a greater salvation unto them. Neither can *I* see how they can answer before God, who gave them the Kings Person, and presence, to save them in the day of their distresse, if they should neglect to set up his Son; to prove these things by Scripture, *I* could do it very well, but *I* have sufficiently done it in my Book called, *A voice from Heaven to the Commonwealth*

wealth of England. And now I say to you
 Parliament, whom I pity of all men living
 because I see the danger ye are in, and that
 ye are not sensible of it, take ye notice of
 that voice again for your good, ye did with
 a good intention, set a part the thirteenth
 of October, 1653. to seek the Lord, and
 to know his mind, especially the way to
 propagate the Gospel, and the Lord ac-
 cording to his promise. *Isa: 63: 24.* had
 provided an answer for you, before you
 asked, as you have in that Book called, *A*
voice from Heaven to the Commonwealth of
England, and I am sure of it, that God will
 send you no other answer for your salva-
 tion, but upon your slighting of it, he will
 send ye strong delusion: *2 Thes: 2. 11, 12.*
 as he hath promised, *Isa: 66. 4.* for I see a
 black day coming upon you, whether ye
 shall fall by the hands of a rude multitude,
 or by doing the like among your selves,
 being so divided, as was done by the Sena-
 tors in the Senate house at *Rome*, when *Ce-*
sar fell, or by the Armies calling you to an
 account, or by a new Representative, or
 by Kings coming upon you, all which dan-
 gers

gers as I see attends you, neither do I say this with a desire to have it so, but I am for peace, knowing of a truth, that if such things should come to passe, we the poor are like to suffer with you, therefore I speak it to warn ye to be wise and watchfull, seeing, and shewing you that you have no way to prevent these dangers. But now while ye have the staffe in your own hands, to make your peace with the King, and settle the Law, and Religion as it was in the time of King *Charles*, and put the Authority into the hands of diligent, wise, honest, godly, sober men, for we never wanted good Laws in Church or Kingdom, but we wanted diligent godly Rulers, and sober obedient subjects, and therefore is our woe now, that we have no certainty of our soules salvation, of our lives, of our estates, nor any hope what will become of our posterity, and all our help is through Jesus Christ, setting of the King again, over us to the joy of all the Kingdom.

And I know yet many in this Kingdom are otherwayes minded, who would have
nothing

nothing but confusion, and boast before the Lord, that they brought the Kingdom to such a passe, saying, *Lord have we not prophesied in thy name, and in thy name cast out Devils, and in thy name done many wonderfull works. And the Lord saith unto them, I never knew ye, depart from me ye that work iniquity.* *Matt: 7. 22, 23.* But if they reply, saying, what iniquity have we done, then will he set their sins in order before them. *Psal: 50. 21, 22.* saying, ye have prophesied to ruine my Church, and cast out my faithfull Ministers, and wonderfully spilt the blood of my Saints. Thus their iniquity shall convince them to their face, *Wis. 4. 20.*

Now me thinks I hear some say, are not our Parliament glorious in their actions: suppose they be, yet I say unto you, of all their actions, there will be none so glorious as their Repentance, now they see wherein they have erred, made plain to them by the word of God, and what can be more glorious before God, and the world, to cleer their innocency, then walking in their integrity, and finding them-
selves

selves out of the right way, to cast from them all lets hindrances, profits, & worldly by ends, and return to do righteousness. And what honour and acceptation with God and men, it will be for them to appear such once let all men judge. Their valour being found such, that no sword could yet overcome them, untill the sword of the Spirit which is the word of God: Ephes: 6. 17. came against them, to which sword they suddenly, and willingly submitted.

And I see by the word of God, as I have manifestly proved, that we this State are the greatest sinners that ever was, but where sin aboundeth, grace aboundeth much more, Rom: 5. 20, 21. That as sin hath abounded and Reigned unto death, enmity, and division among us, So now the grace of Repentance in this State, and submission unto the Lords anointed, might bring us to love, and Union, and to act in righteousness unto Eternall life, by the power of God, and our Lord Jesus Christ in us.

And

And whereof it is said of this State, *Daniel 8. 25. That it shall be broken without bands. 2 Thes. 2. 8. And the Lord shall consume it with the spirit of his mouth.* And the like sayings in *Isa. 11. 4. Dan. 11. 45.* It is only to shew what mercy and grace of Repentance this State shall have offered to them. But mercy being refused, judgment followeth to avenge the injury done to mercy by refusing it, and mercy rejoyceth at the same. *Jam. 1. 13.*

And you *Pope, Turk, and Spaniards*, that keep out the word of God, least it should discover your sins, know for a truth the same word will make an incision into your Kingdoms, and destroy you, so that ye shall have no cause to glory at the fall of the King of *England*, for he shall be raised again far above you, and the best way for you to escape, is to joyn yourselves to the King, and let the word of God have free passage, and reform your Law by his Law, which God hath justified, and know that now his House being afire, ye ought to help him, and quench it, least it be your own case the next day.

But some men will say, shall vice reign in this new Kingdom, as it did in all places of preferment the last Kings dayes.

I answer, no, this shall not have such a sandy foundation, but this Kingdom shall stand on a Rock, for there shal no liar, swea-
 rer, drunkard, whoormonger, unjust-deal-
 ing Persons, covetous, heretick, nor any
 other sinner bear any Office in Court or
 Kingdom. And a petty Constable shall
 in all places, and at all times order a Lord

Here per-
 haps I do
 offend ma-
 ny who
 would

note to be confined to live so exactly, I say, there is a difference be-
 tween drinking, and being given to drink, or drunkenesse; therefore
 I say let every man beat down his infirmity, least it get the power
 over you, to your destruction, how often was the Kings People ta-
 ken in their unlawfull pleasure, and carried where they had sorrow
 and losse for ever, some of them being undone by it.

by birth that is unruly, for by these sins the
 King, and faithfull Nobles of *Brittain*
 were destroyed, for had they not suffered
 these sins to Reign among their Party, by
 which they became abominable, wastfull,
 and oppressive to the Kingdom, especially
 in the time of War, they had not lost the
 day.

○ Therefore now shall the King, and
 Nobles look upon these sins, as upon a
 Serpent

Serpent that destroyed their Fathers;
 and lay the foundation of their King-
 dom on Gods word, for indeed though
 the King according to his Name be
Steward of it, yet it is Gods Kingdom,
1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Eph.
5. 5, 6. And with such a resolution up-
 on such terms, the King, and his Party
 shall prevail; and doubles he is so qua-
 lified, and rempered, yea fitted to rule
 such a Kingdom. Moreover, if the King
 will send his Declaration to our State,
 to shew that he doth forgive all that
 will submit unto him, and receive him,
 not exempting any from his grace, which
 is an undervaluing of his Fathers blood,
 whose blood is of more value then thou-
 sands of his adversaries, the King will
 do well in it, and let not his Majesty
 doubt, but God will be satisfied for his
 Fathers blood, by tears or by blood, and
 the Apostle and successor of Christ,
 when he layeth the blood of Christ up-
 on the Jews. *Act. 2. 36, 37, 38.* Un-
 till they said, what shall we do? he doth
 not say to them, ye must dye for it, but
 G faith

saith, Repent, & be Baptized, that is, all to come in unto the Apostles, but the Jews that stood out, even the whole Nation went not without a temporall punishment, & disgrace withal, for when *Titus Vespasian* had destroyed them abundantly with the sword, he to disgrace them further, *Because they had bought and sold the Lord Jesus for thirty pence, Titus sels thirty of the Jews for a penny:* so that you may see God will not fail to punish wicked men. If we refer the judgment to him in such high matters, and the Kings death is so high a matter, that no man living knoweth, who were those 4. men that did most thirst for the Kings blood, so that in judging the case, the best of Judges among men, might slay the innocent, and let the guilty go free.

And now I say to the Parliament, be not mistaken, so put darknes for light, and light for darknes, *Isa. 5. 20.* To put treason for reason, and reason for Treason. But let reason rule you, and judg righteous judgment, *Joh: 7. 24.* you know that

Charles Steward was born Heir to the Crown of great *Brittain*, and was so acknowledged by all men, God himself also gave testimony of his right unto it by a Star, *Psal.* 50. 9. 2 *Pet.* 1. 19. and

Charles Steward being born heir to the Crown of great *Brittain*, and by so great a witnesse of God and men, justified to be so, you know it is right with reason for him to have it. And

Charles Steward being born Heir to the Crown of Great *Brittain*, and by so great a witness of God and men acknowledged, reason, will tel you, and you know it must follow, that it is an unreasonable thing, yea treason against God and man, to deprive him of it, and to seek his life, because he seeks his right.

Therefore I beseech you lay these things to heart, and consider that ye are not alwayes to live here below, but do right while ye are here, that ye may live in Heaven for ever, and that your memoriall may be blessed on earth, I speak to you in the words of a dying man, and there is no flattering at deaths door, & I

could wish that all men at all times did but consider their last end, surely then men would do no unjust thing: for my part I was alwayes laborious, and now being old, not able to labour, I find that my health dependeth upon my labour, and that nature decayeth, and sicknes increaseth, that my life is a burthen to me, so that I look upon every day to be my last day, and therefore knowing how I have received light, marvell not though I declare it freely to the State, as its best freind, or indeed to the Common-wealth unto which I am ingaged, for I look upon this State, as upon a thing that is an enemy to the Common wealth, & that destroyeth it, as the worm destroyed *Jonas* goard: *Jonas* 4. 6, 7. for the pride of the State, and their contending about titles of honour, ruinate the Common-wealth; witnes their contending with *Holland*, to whom in reason they should have given place, as to the Elder State, also their slighting other Ambassadors of famous Kingdoms, what if the Mes- sage from *France* had been directed thus,

To the Belzebubs of England, truly had they been Christ servants, they had not been offended at it. *Mat. 10. 24, 25. But pride goeth before destruction. Prov. 16. 18*

And before honour goeth humility, Prov. 15. 33. And the Common-wealth is like to pay for it, and great taxations drives men of great Estates from their houses,

and it is supposed by many, that there is as much money in Committimens, sequestiators, treasurers, pay-masters,

hands, as would serve to keep the Wars ^{For the Common-wealth} on foot a long time, without taxations.

I pray you first let the Common-wealth ^{are cheated, and the Parlia-} have a fair account what is become of

ment are cheated by these Committee men, and one Committee cheats another, as for example, *Thomas Banister*, of the County of *Hampshire*, of the Parish of *Ringood*, was wrongfully sequestred and they told him that they gave account for all his estate, that they had sequestred, and kept from him two years, and a quarter, to the Committee of *Haberdashers Hall*. But the said *Thomas Banister* coming to *Haberdashers-Hall*, they had never heard of him, or of any such thing, ordered that he should have his estate again, and yet now he is wronged and abused under colour of pretence for the State, though he be innocent, therefore it is needfull for the Parliament to make these men come to an account to discharge the trust reposit in them, by the Country.

the Crown revenues, of the Churches revenues, of Delinquents Estates, of Ex-

cile, seſſements, taxes, prizes, and of all monies, and things delivered into your hands this 7 years, and upwards; then if there be no money due to the Commonwealth from the State, the State being found faithfull, it is reason they should support them. But if the State say to the Commonwealth, you must lay out your money to maintain our humors, and you must bear the losse, and Prizes, or any thing that is gotten, that shall be ours, I see no reason that the Commonwealth should be such fools, as to suffer such dealing, they that withstood the late King about a small business of ship-mony, it is just with God to let them fall now for want of shipping, I could wish that the Commonwealth would take notice of it, that the hand of God is apparently against our Statesmen already, to let them fall by their own counsel. *Psal. 5. 12.* For had they sought all the world over for an Enemy that could do them most hurt, they could not get the like to the *Hollanders*, with whom they would not agree upon

no terms. Now when they fell out with the *Hollanders*, it would have been wisdom for them to consider the Sea-men something more then ordinary, but they slight them, and to provoke them, the Land-men sent among them are considered, and thereby the affections towards this State, and the courage of the Sea-men for them are abated, so that the *Hollander* became master of the Sea. And then the State seeing their error, made an order to raise their wages, but it is too late, your wise sea-men know it is hard to get what they lost, therefore some revolt, others run away, neither will it be easie to gain their affections, or to get them to stand to it now in such time of impossibility, & if they be forc'd to stand to it, it wil cost their Commanders dear.

Truly my desire is, that the Parliament might be saved, and that they could behold the hand of God against them, in depriving them of wisdom to fore-see necessary consequences, for their falling out with *Holland*, must needs be hurtfull to *England*, because the *Hollanders* be so

near and potent at Sea, and their flight-
ing of the sea-men is worse, for thereby
the sea is lost, and the Land lieth open
to any forraign invasion.

And I believe God will appear against
them divers wayes, and it is probable,
that the very means by which they intend
to keep out the King, by that very means
God will bring in the King: it was so in
Iosephs case, his Brethren sold him away
with an intention that *Ioseph* should ne-
ver be heard of again; nor be Lord over
them, but God makes that way by which
they thought to hinder him to be Lord
over them, to bring him to be their Lord
Gen. 37. Gen. 42. 6, 7, 8, 9.

And now I come to my matter again,
after I had been at the Lord Generall
Cromwells House in *Drure-lane*, and the
King taken from *Hombly*, I thought as o-
thers did, that the Army would bring
the King to *London*, and set him on the
Throne. But when he was hurled by a
flight into the *Isle of Wight*, I saw all was
not right, then I began to speak against
the Armes proceeding, and if God had

NOT

not by a strong motive stayed my spirit, I had been put to death before the King: but God who did fore-know all things, knew that I must do this work that I do now, therefore he sent me such a convincing argument to keep me from going on to hinder mens proceedings in fulfilling Gods permissive will, that I was soon qualified.

And thus it was, on *June 9. 1648.* at Mr. *Dobsons* house, another and I fell to dispute, he stood against the Kings party, and I defended them: it is true those that were swearers, drunkards, whoremasters, I justified them rather than the other side, for he had accused the *Cavaleers* of the aforesaid vices; and I ought not to defend the said sins in any: yet it was so that I did it then. And when we rose so high in words that nothing could reconcile us, but a miracle, I referd it before the company to God the great Judge, saying, that God would manifest which of us both was right quickly, and so we departed. But when I came home, I perceived in my onely son

son, that he fell every foot, and some of my Neighbours took notice of it, and told me, then I considered that God appeared against me, and I was troubled the more, because the Child was like to smart for it, and told my Wife that we must refrain to speak against the Army, in what they did, shewing her how the dispute passed, and that the hand of God was upon the Child for that cause, desiring her also to forbear, else that the Child should suddenly have a hurtfull fall that would perswade her to refrain speaking against them, and she was angry at me for my speech, but the same Day I told her, we went to a friends house to dinner, and after dinner the Child was more then ordinarily lookt to, yet he fell down a pair of stairs, and broke his right arm, then my Wife was more moderate in what she said concerning the Army, but the Child, God be praised, was quickly healed again, and I declared openly mine error, that God might be glorified thereby, and I was silent. But after a time, the other mans only son dyed,

ed; then some of the company that heard the dispute said, Mr. *Evans* why are you cast down, God hath justified your assertion, for your Child is well, God be praised, and his arm is stronger in the place where it was broke, then it was before, but his Child is dead, therefore if you look upon that. God hath justified your assertion more then his.

Thus by Gods providence to preserve me, was the heat of my spirit abated, and when the King came to his triall, I sought to speak to the Lord Generall *Cromwel*, but could not. Then I wrote and had it delivered to the Lord Gen: *Fairfax*, that had the chief Command of the Army, saying, that he must not by any means, suffer the King to be put to death, and if they did put him to death, the Lord would require his blood at their hands, and he had my writing two dayes before the King suffered.

And after the King was put to death, seeing no remedy for it, I remained silent a long time, in which time God called me aside to look into the closets of the

Anabaptist, as *Ezek: 8. 9.* and by reason of some acquaintance I had with Doctor *Chamberlen*, he brought me into their secret Chambers, where I saw no small abomination committed, and now being taken among them as a friend, and pitying them, I often shewed them the necessity of Infants baptisme, and lawfulness of it, and that there was but one true succession of Ministry, and Ministers, which they had not, and at the last they were so offended at me, that they forbade me to come among them, and I having experience enough now of their wayes, was soon perswaded, being weary to see their corruption, division, malice, and enmity toward one another, and as I departed from them, I gave them these lines to consider, as followeth.

To the Anabaptist.

None can be received into the Church of Christ, but by Baptism, *Act. 2. 41.*

Little Children are to be received into the Church of Christ, *Mat: 18. 5.*

Ergo

Ergo, little Children are to be Baptized.

None can be of the Kingdom of Heaven, but those that enter in by Baptism, *Ioh: 3. 5.*

The little Children that was brought to Jesus were of the Kingdom of Heaven, *Mat: 19. 14.*

Ergo, them little Children were before baptized.

None had, or ought to have the Ordinance of laying on of hands, but such as were afore Baptized, *Heb. 6. 1, 2.*

Jesus laid his hands upon those Infants brought unto him, *Matt. 19. 15. Luke 18. 15.*

Ergo, those Infants were afore baptized.

He that beleeveth not, shall be damned, *Mark, 16. 16. Ioh: 3. 18.*

You Anabaptists say little Children do not beleeve.

Ergo, you say little Children are damned.

Jesus saith little Children do beleeve in him, *Matt: 18. 6.*

The *Anabaptists* say little children do not beleeve in him. *Ergo,*

Ergo, the Anabaptists beleeve not Christ the Son of God.

Saint *John* saith, he that beleeveth not the Son, hath not seen life, but the wrath of God abideth on him, *John* 3. 36.

You *Anabaptist* beleeve not the Son, who saith little Children do beleeve in him, *Matt*: 18. 6.

Ergo, you Anabaptist have not seen life, and the wrath of God abideth on you.

Every one must become a little child before they enter the Kingdom of Heaven, *Mark* 10. 15.

Our entrance into the Kingdom of Heaven, is by Baptism, *Ioh.* 3. 5.

Ergo, little Children are the fittest to be baptized.

And to give you further notice, because that you say, that Christ doth not mean little Children in *Matt.* 18. 6. but men newly converted, I pray let all consider the scope of our Saviours speech, and then judg what his meaning is.

Upon the occasion of the Apostles question propounded to him, Christ takes

takes up a little Child in his arms, and
 sers him up in the midst of them, *Mark*
9. 36, 37. Matt. 18. 2, 3, 4, 5, 6, 10. 14. And
 whereas Christ saith, such a little child,
Matt. 18. 5. and so often saith, these lit-
 tle ones, as it were pointing with his fin-
 ger at the child before him, saying, these
 little ones, these little ones, these little
 ones, *Matt. 18. 6. 10. 14.* It answereth
 this question plainly, as if one said, Lord
 which little Children, or little one do-
 est thou mean here, he said thus, I mean
 such a little child as this is: that I set up
 among you, and I mean none other here,
 but these little ones, such Infants as this
 child, and to leave you *Anabaptist* inex-
 cusable, he confirms it four times with
 the words, such a little child, these little
 ones, see *Matt. 18. v. 5, 6. 10. 14.* Let this
 suffice you people called *Anabaptists*.

And you *Presbyterians* that bragg of
 your Ordination so much, as if none
 ought to Preach, but such as come in by
 your way, I tel you, and the word of God
 will witness it, that your way is nothing
 but a delusion, for there is but one true
 Ordina-

dination, from which you are fallen, and they that have it, must prove that they have it from hand to hand by descent, downward, successively from the Apostles, & they onely are according to the apointment of *Jesuu Christ*, & that these Coblers, and others of this way, have more ground then you, for what they do preach, for if there be a new Ministry there is a new Baptisme, but there is no promise for neither of them, and therefore I say to you *Presbyterians*, all these heresies are the fruit of your doings, for ye are those false teachers, that brought upon your selves swift destruction, and many followed your pernicious wayes, and are run to such errors, and by reason of your doing the Bishops way, which is the way of truth, is evill spoken of by all your viperous Generation, 2 *Pet*: 2. 1, 2. And I cannot compare your Preaching more fitter, then to a young Schollar that hath met with a conjuring Book, and read on, untill he hath raised a spirit that is ready to devour him, and there is no way for him to lay down this unruly

ruly spirit again but by reading the same words backwards : now I say to you Presbyterians, you have preached down the Bishops, and raised up thereby these unruly spirits to devour and vex ye ; repent now, and preach up the Bishops again with the diligence as ye did preach them down, and by that means ye shall prevail and be saved.

And besides what I have spoken before to shew the true Church ; I say now all the true Church may be known by the Christian spirits of its Martyrs.

I know they have great courage that suffer in the defence of the *Romish* faction ; but they have little reason for it, for they defend Idolatry, and other sins expressly forbidden by the Word of God, and are so far from confessing their own sins, that they make as though they can at that instant pardon other mens sins : and it is known with what spirit and desire to revenge they die.

The Presbyterians will seem in the Pulpit to be as valiant as Lions, but when they come to the trial, they will run away like a Dog that hath burnt his tail ; and this was

seen sufficiently in 1651. Master *Love* went on valiantly, but when Death looked him in the face, he became a Suitour to the *State*, which a little before he had so much vilified; and now he would live upon any terms; and when he died, then *Fenkins* cause and the rest of them that were in Prison seeks pardon and recant.

As for the Independents I believe I need not speak of them for they are but Seekers in matters of Religion; for if the Presbyterians will not abide the trial, who would seem to be on a stable way of Religion? How much more will the Independent fail in the day of trial?

And for the Protestants sufferings in Queen *Maries* time it excelleth their Enemies as much as Gold excelleth Lead; but for the King and his party in their sufferings with whom may they be compared? they do justifie God by confessing they had sins, for which they say, they justly suffered: though they be innocent of the crimes laid to their charge now. And they pray for their Enemies in love and sincerity, yea, such was the Kings love at the hour of his death, that he di-

directeth his Enemies in a way of salvation, and pardoneth them freely so far as it lay in him to do; and the King and his party is so constant and so valiant in their resolution for the truth, that they would not be delivered by any way dishonourable to the truth they do profess. And truly I believe that *Balaam* did covet to die as these men did; for he foresaw them and their glorious end, *Numb. 23. 9, 10.*

And now least you should say that I am too partial in judging, as if none had any good parts in them but the Protestant; I say not so, for I see good parts in the Independents and Presbyterians, even such as are wanting in the Protestants; but that which makes all good, I mean charity, constancy and unity, is in the Protestants. Now if you were to chuse a Church and People, I would have such as your Presbyterians Ministers in diligent Preaching; I would have the People to abound in the Scripture, as the Independents; I would have the Church governed by Bishops, as heretofore; I would have all constant and firm in their Religion, as the Protestant; I would have

all united, using all their parts. "First, to admonish one another to live holy and justly. Secondly, to keep the Rule of Gods publick Worship, and if they break from that, all is lost; for if they come once to be without form, and void of order in the Church, *Gen. 1. 2. Jer. 4. 23.* there is nothing follows but darkness, confusion, and destruction to the Church and Kingdom. And thirdly, to build up one another in this their most holy faith.

And thus much I must say against the Protestant Ministers, both Bishops & others, except few; in the late Kings days all the Ministers sought after great Church-livings, to the end, that they might follow the Gentry, rather than the Ministry; so that they forgot to preach. And if they chance to preach, it was either a complement, or some ignorant stuff that savoured nothing of knowledg in the Scripture by the Spirit of God. Thus the people were starved for want of knowledg: and adversaries finding this opportunity, steal in, and bringing Scripture in abundance, though mis-applied and wrested, carry the people away with them, as sheep

to

to the slaughter : and therefore I say if the Protestant Ministers had been as diligent to teach the people the knowledg of the Scripture, and to preach for the Church with that alacrity, as the others did against the Church, in all probability they had not fell ; but the Bishops and Protestant Ministers thought to do all with the Club, and that Preaching was but a vain thing to establish them : and now they may see what is become of their thoughts. Many of our Ministers make but a jest of Master *Hugh Peters* Preaching, but I tell ye, ye may all go learn to preach of him ; and one like him among ye would be worth a thousand of ye ; and if he were but arightly fixed he might become the most glorious in the world, of a Minister, but it being other ways his influence hath done the more hurt ; yet who can tell ? he may be turned to the right way : and I am sure you may be stirring, and preach valiantly, for the truth is for you. Leave your studying the Fathers for this time, they are not esteemed, and study the Scripture and preach them, that is it which will help you, and nothing else.

And as I have given my judgment concerning the true Ministry, and that there is but one Ministry, and one calling, or one way to attain to it; so briefly I shall speak something concerning them that pretend to have Visions and Revelations, and shew that there is but one calling and right way to that, which call is by a laudable voice directing a man to the Scripture, as to a Rule to square and try all the Visions and Revelations that he receiveth: ye that take Visions and Revelations for your guide, and leave the Scripture, ye feed on husks and chaff, and ye shall be burut with them, *Jer.* 23.26,27,28,29. *Matth.* 3.12. *Luke* 15.14, 15,16,17.

And that I say in general, that every Vision or Revelation that is not for the exaltation of Gods holy Word written in Scripture, such Visions or Revelations are not of God, but are false and vain, for in the Scripture is the way of salvation, *2 Tim.* 3.15,16,17. And none must presume above that which is written, *1 Cor.* 4.6. And if any one bring a Doctrine, which is not for the Scripture, and for the Church, and from the

the Scripture proved he is to be accursed : yea, though he were an Apostle, or an Angel from Heaven saith St. *Paul*, in the name of *Christ* the Prophets and Apostles, and all the Saints of God, let him be accursed, and again he saith, let him be accursed, *Gal.* 1. 8, 9. We think this is a heavy doom for such as pretend to have Visions, and deny the excellencie of the Scripture that they might set up themselves.

Therefore every true Vision and Revelation is subordinate to the Scripture, and is for the exaltation of the Scripture, and having its being from Scripture, is nothing else but a confirmation given to one, that he hath an extraordinary spirit of understanding given him, to open the mysteries of the Scripture as they are fulfilled.

And such as are thus called, are called by a voice from God, which voice immediatly sends them to the Scripture. The voice that came to St. *Austin*, said to him, take up and reade, he having his book by him, took it up, and read *Rom.* 13. 13, 14. and from that minute forward the spirit of understanding came upon him, that it is well known what

glorious things God did for his Church by him, so in the same nature the voice of God sent to me at first, said go to thy book, and I went to my book and read *Ephes. 5. 14.* and what followed is afore expressed.

The Scripture is the supreme word of God, to w^{ch} all other expressions must give place and reverence, because it is the whole minde of God expressed for mans salvation, there is nothing can be added to it, or diminished from it, for God hath promised that it shall endure pure for ever, *1 Pet. 1. 23, 24, 15.*

And now to conclude, I say as one that hath experience of Visions and Revelations: let every one that pretends to have Visions and Revelations examine how they came to him, for if they came not from Scripture, & are not for the Scripture surely they came not from Gods spirit, but from the evil spirit, and let every one beware that they believe not such false Visions, or Revelations.

And now to come to my matter again, when I left the Anabaptist, God began afresh to reveal to me the things concerning the Kingdom, so that in *June* and *July 1651.* I gave notice to *M. Hugh Peters* of the Kings coming

coming to *England*, and on a day as I was coming from *Whitehall* toward *Chairing-cross*, and meditating on *Amos 9*. A voice came from the place where the King suffered, saying, be stirring in what thou art about, and before I came home, *Amos 8*. and abundance more Scriptures opened it self unto me, and then the holy spirit of God directed me to write that book, called [*A voice from Heaven to the Common-wealth of England*,] & it was in a manuscript almost a year before it came forth in print, and indeed I do admire the Providence of God in composing and revealing his will by it, and in fulfilling it in part since it was written, and in bringing into my hands such things as I added to it by way of marginal notes, for I once coming to Mr. *Peters* Chamber, about *July 1652*. I met with a book, called [*An answer to Manasseh Ben-Israel's book*,] called [*The hope of Israel*,] and as I had this book in my hand Mr. *Peters* appeared, and was much offended at me, desiring me to go out of his Chamber, and I told him I should do as much for him another day, for said I, time is in changing, but he was very eager to have me out:
Then

Then I desired him to let me stay, and reade a little on that Book. Nay, said he, take the Book along with you. Then I came away ; now I could not meet with such a Book again in all *London*. And though that silly fellow took upon him to answer the *Jew*, yet he is a great deal too shallow for the *Jew* ; and I found the *Jew's* opinion so consonant to what I had set down by Gods providence in my Book, and so agreeable to the promise both in the old and new *Testament*, that this Book of Master *Peters* became of excellent use for me, because by it I came to know rightly what the *Jews* hope and look for ; and if I should tell ye of the exceeding providence of God in all things about that Book of mine, called (*A Voice from Heaven to the Common-wealth of England*) I might make a great Volume of that Report ; but now I leave off, and come to shew you some of my Visions.

A Vision

*A Vision that I saw when was a close Prisoner
in the Gate-house at Westminster, in
August. 1635.*

As I was desiring of God to shew me a figure of the Judgment that was to come, and of the glory that should follow, I fell into a Trance, that I seemed to be in *Merioneth*, at *Maisellan-kadder ruse*, where I was brought up; and behold I was with my elder brother by the River-side, and it was a glorious day, and about 2. in the afternoon, but on a sudden my brother was gone I knew not how nor where; and as I lifted up mine eys again, the Sun by degrees became dark, so that the stars appeared about it; at which darkness the sheep did cry and run to seek a shelter in the holes of the Rocks, as they use to do in those parts, when a darkness comes before a storm; and all the light of Heaven was taken away, that it became so dark as Pitch; then appeared by a mad mans house that lived there when I was a boy, a great Bon-fire, and people making merry about it; but as I still waited and looked about for some light above, I espied

a little white Cloud breaking forth in the North-East, after that the Sky appeared, and upon the Sky appeared the Kings Arms, as it is upon Blue in some Churches, and it rid upon the Heavens very terribly toward South-West; and as the Light appeared abundance of Waters sprung out of a dry Hill Northward, and them with the Bon-fire were gone; and as I was upon the Bridg intending to cross the River to our house, I came to my self again: so the Vision ended.

Then I found the interpretation of it, thus, that my elder Brother did signifie *Jesus Christ*, appearing, and after absenting himself from his People for a time, to let them be tried, *Songs* 5. 6, 7. *Psal.* 104. 29, 30. *Col.* 1. 15, 18.

The Sun and stars did signifie the King and Nobles, *Gen.* 37. 9, 10. 2 *Sam.* 23. 3, 4. And the darkness did signifie the destruction of the King and Nobles, *Isai* 13. 10. & 34. 4. *Rev.* 6. 12, 13, 14.

The Sheep that cry and run into holes to save themselves, did signifie Gods people that did adhere to the King, *John* 10. 12, 13, 14, 15, 16, 17. They

They at the mad mans house which made themselves a Bon-fire, did signifie an ad-verse Power set up without Gods approbation, *Isai* 50.11.

The appearance from the North-East, did signifie, the King rising again, and coming upon his Enemies from that Coast, *Isai* 41.2,25. *Fer.* 1.15,16,17.

The breaking forth of the Water-springs out of the Northern dry Hill signifies a rising of the People with the King, *Isai* 41.18. *Rev.* 17.15. & 19 6.

Maisellan kadder ruse, where I saw the Vision, signifies, Arise *Charls*, Church in field. The North-East Hill, from whence the glorious appearance came is *Kader u'du ruse*, and that signifies, Arise the House of *Charls*, and it is the highest Hill in Britain, yea, I dare say, (if it were possible to measure the height of Hills) it is the highest in all the World. And there are four Hills about *Maisellan kadder ruse* that stand North and South, North-West and South-West, and the Valley with a pleasant River, that I stood by, runs from East to West, and the Fountain of the River comes from *Bishops Well*

Well and from *Kadder u du ruse*. *Isai* 2.2.
Micah 4.1,2.

1. On the North-side of the River is the dry Hill from whence I saw the Springs of Water gush out; and this Hill is called *Abringresgog*, that is in *English*, Gog his strong Hill, and it stands for *Scotland*, Gog you know is the chief the Gentiles, *Gen.* 10. 2,3,4,5. *Ezek.* 38. 2, 3, 6. 2 *Esdras* 13. 5, 6,7.

2. Over against that, on the South-side of the River is the *y graig boch*, in *English* the red Rock, named so in regard the earth and stones thereof are red like bloud; and under this Rock is the mad mans house, where the Bon-fire was, and it stands for the South part of *England*.

3. And North more Westward is a Hill called *Moildankyna*, or in *English*, Baal kin-dle fire, and it stands for *Ireland*.

4. Over against that is the *graig wen*, in *English*, the white Rock, and into the holes of this Rock the Sheep fled when the darkness came, and over this was the Sun, when it became dark upon it: and under this Rock is *gole ronnw*, in *English*, they will
 give

give light; the stones of this Rock are white, and a cross River comes from the South between the white Rock and the red Rock; and the white Rock looks to the Sun rising, but the red looks toward the Sun going down; and the white rock stands for the West part of *England*.

His foundation is in the holy Mountains, Psalm 87.1. God before he made the earth, in his secret council considered these mountains to situate them for his glory, making them of a contrary matter.

1. For example, the white rock situated looking toward the Sun rising, as if it did expect its rising never to go down again. The Sun signifies the King, and the white rock signifies Christians, the mystical body of *Christ*, 1 *Cor.* 9.27.

2. The red rock, situated looking toward the Sun going down, as if it did hope it should never rise again; and this red rock signifies a body of bloudy wicked ones, 1 *John* 2.13. 1 *John* 5.18.

3. The tops of these Rocks are so near together, that one man may talk to another, though there be a great gulf between them, yet

yet the matter of which one is made white, and matter of the other is red, that certainly God in a special manner shewed his hand-work upon these mountains, that it might be to his praise for ever, as a witness to his truth, power, and Godhead against unbelieving and unrighteous men, *Rom. 1. 17, 18, 19, 20, 21, 22.*

Now some will say, these are vain things to take notice on Hills and Mountains, but I see *David* doth it throughout his Psalms, and speaks of the high hill of God, *Psal. 68. 15, 16, 17, 18. Isa. 2. 2. Micah. 4. 1, 2.* And that there should be a handfull of seed sown in the earth, upon the top of the mountains that should be glorious, *Psal. 72. 16.* And what is that seed, but these names that I have spoken off, which our forefathers gave to these mountains, and it shall in due time condemn the ignorance of this self-conceited Generation, neither is the Apostle silent, but compareth as I do, the Godly, and the wicked to, two Rocks, or two Mountains, or two Women, *Gal. 4. 22, 23, 24, 25, 26.* And *St. John* was carried in the spirit to a high mountain, where he saw the holy *Jerusalem.*
Rev. 21. 10. The

The second Vision I had when I was a close prisoner at the Gate-house.

I Beheld, and saw a peaceable modest woman standing on a plain, and there arose out of the earth before me, a woman of a furious malicious countenance, and looked enviously upon the modest woman, and she took up a small pipe, like as it had been of green glass, but I was given to understand that it was the sting of a Serpent, and she did put it in her mouth and blow it against the modest woman, and they came close together and did blow one against the other so violently, that a wheel of fire, in colour like the Rain-bow covered them both, that I thought she had consumed the modest woman: but at last she that took up the sting was consumed to nothing, and the modest woman remained peaceably, and now after did shine with beauty far more glorious than before.

The first woman signifies the Church of England, and the other signifies the Presbyterians that took up the sting against the

I Church

Church of *England*, but at last the Church of *England* gets the Victory, and the other withall her malice is consumed.

The third Vision I saw at the Gate-house in 1637. I beheld, that I was in a very little white Chamber all alone, and as I looked about me, the Chamber grew bigger and bigger, untill at last it became a great Garden that contained all the World, and I could see no end of it, and all about me there was abundance of fine flowers, and all manner of fruit: And a voice said unto me, eat of the Grapes and of all other fruits, but the Olives thou must not touch, and the Olives were on high, grew on a wall, or a side of a mount that was above my reach, on purpose that I should not touch them, and I did eat of the Grapes, & of the other fruits that was about me, but the Olives I did not touch.

Now the little Chamber and the growth of it signifies the kingdom of *Christ*, growing from hence untill it contain the World. The flowers and fruit signifies some men, but the Olives signify a royal Generation, *Rom. 11. 24. Rom. 8, 28, 29, 30, 31, 32, 33. Rev. 11. 15. Job. 15. 1, 2, 3, 4, 5, 6.*

Church

An

Another Vision. 1650.

I beheld that I was *France* and went through all those Cities, untill I came to *Rome*; and when I came to *Rome*, I was troubled with Waters that hindred me, but at last I went throughout the City, then a Voice came to me, saying, So far as thou art come, so far shall *Cromwell* come.

The Waters signifies People, *Rev.* 17. 15. & 19. 6. And as *Joab* according to *Dauids* minde went to *Ferusalem*, and smote the *Febusites*, 1 *Chron.* 11. 6. 2 *Sam.* 5. 6, 7, 8. so shall a *Cromwell* according to the Kings minde go to *Rome*, and smite the *Fesuits*.

A Vision that I had presently after the Kings Death.

I beheld that I was in a great Hall, like as I had been in the Shire Hall, at the Castle in *Westchester*, and there was none in the Hall, but a Judg that sate upon the Bench, and my self; and as I turned to a Window North-Westward, to look into the Palm of my Hand, in the Palm of my Hand arose a Face, Head, and Shoulders like Sir *Thomas Farfax*, and presently vanished again; then

arose the Lord *Cromwell*, and he vanished likewise; then arose a young Face, and he had a Crown upon his Head, and he vanished also; and there arose another young Face with a Crown on his Head, and he vanished also; and another young Face arose with a Crown on his Head, and he vanished also; and another young Face arose with a Crown upon his Head, and he vanished also; and another young Face arose with a Crown upon his Head, and vanished also: then I turned my Hand back to me, and as I turned the Palm of my Hand again, and looked, there did appear no more in it: then I turned to the Judg, and said, There arose in my Hand seven, and five of them had Crowns; but when I turned my Hand, the Bloud turned to its Veins, and there appeared no more: so I awoke.

All that I apprehend by this Vision is, that after the Lord *Cromwell* we shall have a King again in *England*.

In 1649. I dreamed thus.

First, I heard a certain Report, that the King was about *Nottingham* in the Head of

a great Army, and all the strength of the City of *London* was drawn out to fight against him; but while they were out, seeking the King, the King appeared with a great Power in *London*, and a Party who were never suspected rose with him; and the King with abundance of People came to *Black-Friers*, where I met him, and I said, the Kingdom that I took from your Father, I now will restore it to you again, and the King rejoiced at my words, and all the People cried with a loud voice, saying, there are many hearts for thee. And upon my right hand there was a mud Wall, about a yeard and a quarter high, and the King jumped upon the Wall, and stamped upon it divers times, but the People were not pleased with the King for doing so on the Wall; and I thought I awaked, and went to some of the Parliament, and told that I had such a Dream, and said to them, that the Wall on which the King leaped and trampled did signifie the Parliament: and be wary, said I, for it will come so to pass, and then I awoke.

Now this Dream needs no other inter-

pretation than this, that it is certain such a thing will come to pass, because that I dreamed it twice, *Gen. 41. 32.* and told it as before specified.

A Vision that I had in 1651.

I beheld that I stood at the end of the *Old-Baily*, by *Ludgate*, and all toward *Fleet-street* was a green field, and on the field appeared a red Cock, which crowing very stoutly came toward the City, and much People from the City went out with another Cock to fight against it, and both Cocks crowed one against the other, and as they drew near together to come to fight, the Peoples Cock fell flat down, and as they took it up again his Wings me thought were of Silver; and those that took it up had a device to winde up some Work that was within that moved it, to crow, to go; then the People seeing it was not a true living Cock, but that it was an image of a Cock having its motion from men, they hooted at it, and would not suffer it to be set on foot any more, saying, that they had been long enough deluded already; and the red Cock triumphed Master of the field. All

All that is in this Vision, is to shew, that the *States* Power it being from men, in comparison of the Kings power, that is of God, is no more than the image of a Cock done to the life, so far as all the art of man can do, in comparison of a true living Cock. And I wonder that People are not now sensible of it. Suppose a man had servants that conspired against him, and slew him, and his Wife to get his Estate, you know what ruine would follow on the Children and family of that House, and what bloudshed, strivings, and disquietness would be among those servants, about who should get the most. It is this day the case of this Common-wealth.

Another Vision in 1651.

I beheld this Land of *Brittain* as it were in a great Map before me, and after I had viewed it, I did turn away from it for a while, and then turn'd to it again to look upon it, and as there stood a Woman all the time of my absence looking upon the Map, I asked her, How is it now? she answered me, saying, Do you see the great Mountain

in the middle of the Map that darkneth the Land with the shadow of it? Yes, said I. Said she, in the shadow of the Mountain there is an evil spirit that rangeth to and fro like a Pestilence, destroying, and doing much hurt, but he cannot go, or do any thing without the shadow; so far as the shadow goeth, so far his power reacheth; and it threatneth you very much; let us see, if you can help us and your self: and I beheld how far the shadow went, and did see the evil spirit destroying in the dark, and heard the cry of them that were destroyed by it, and I looked up, and said, Lord, let this Mountain be taken away, and it was immediately gone, and a Light was put in the place of it, that did shine over all the Map; and the Mountain, the Shadow, and the Evil Spirit were gone.

The Mountain is this present *State*, the Shadow is their Power, the Evil Spirit is not onely Committee-men, Excise-men, Sequestratours, and the like, but also false Preachers which go up and down and destroy mens souls. Of this Mountain you reade in *Matth. 21. 21, 22.* And now is the time,

time, that you are by your faith and prayer to God, to remove it, and cast it into the midst of the sea: ye have also much spoken in Scripture of the shadow that comes from this Mountain, which shadow is called the shadow of Death, *Amos 5.8. Luke 1.78,79.* And *Christ* and his Church get up and feed among the Lilies, untill the day break, and this Mountain be removed, and the shadow fly away, *Songs 2.16,17. & 3.5,6.*

In 1644. on *Good-Friday* at night about 10. a clock, as I came from one Master *John Lee*, where I wrought, who lived then in *Printing-house-lane*, and I lived in *Cobs-yard*, but as I came by *Black Friars Church* along the paved Alley, it being a light night, over against the Church-yard, there I met a man all in black, and with a long black Cloak like a Presbyterian Minister, and as we jostled close he fell before me, as if a black Cloak had been spread upon the stones, and vanished away; at which Apparition I was troubled, that I told my Wife, and the next day being at work told Master *Lee* of it; yet I said, What can an evil spi-

rit do unto me? for God is my shield; but I thought not best to come that same way home the next night; howsoever occasion fell so that I must needs come that way home; and being something fearfull, (trusting in God) I brought a Candle lighted in my hand, and it was about 11. a clock at night, and when I came to *Glass-house-yard*, the Candle burned blue, and was almost out, and then in the air upon my left hand, it cried with such a shriek, that I never heard the like in all my life, such a terrible noise; and I was so courageous in God that it did not trouble me then at all; then I came home, and never saw nor heard any more of it.

Now I believe, this was that Presbyterian evil spirit which knew I should discover his wickedness, and banish him out of the world, as I did in part in 1646. and 1647. And through God I shall do perfectly, therefore he sought to hurt me, but *Jesus* in whom I trusted did defend me, so that I overcame that wicked one through my faith in God, to whom be the glory for ever and ever.

Something

Something touching Master Love.

When Master *Love* suffered, I was on *Tower-hill*, and as I observed the Sun did shine all the time of his Sermon and Prayer, but in the West there was a very black Cloud that drew toward the Sun; and just as the blow was given, and Master *Love* died the Cloud covered the Sun, that it became something dark for a little time; and I considered with my self what it might signifie; and I found that the Darkness was before our Saviour *Jesus Christ* his death, and that it was light when he gave up the ghost, *Matth. 27. 45, 46. Mark 15. 33. Luke 23. 44.* but it became dark at Master *Love's* death; here was a contrariety between our Saviours death and Master *Love's* death, in so much that the light shining at our Saviours death did signifie that his Ministry should continue and enlighten the World, and that the darkness at Master *Love's* death did signifie that his Ministry should die with him, I mean, the Presbyterian Ministry should come to nothing suddenly.

And when I went to bed that night, I dreamed that a Dove came flying to me,
and

and fate betwixt my breasts, and it was given me to understand, that it was the spirit of Master *Love*, I remembring *Songs* 1.13. Let it alone a while. But as I looked on it, I espied a spot of black in the back of it; and then calling to minde *Songs* 4.7. I put it away, saying to my self, least I should set up another *Mahomet*, being assured from the spot that was in it, that it was not the true spirit of *Christs* Ministry; and as I put it from me, it flew up with indignation, displeased; and immediately comes a mighty clap of Thunder and awakened me, which Thunder lasted about 12. hours: so now I say concerning Master *Love*, I am sure he is saved according to 1 *Cor.* 3. 11, 12, 13, 14, 15. And for his Ministry that is destroyed.

And now I shall speak a word to the Astrologers who thought to bring all to inquire at their mouth, but God is above them: Do not you know that God made the Heaven and the earth, the Sun, Moon and stars, and all things else: and that God doth command them in their course nature and influence: if so be that ye believe
this

this, Why do you not acknowledg his supremacy? And why do ye make the stars such absolute Lords? that whatsoever they promise in mens Nativities, whither it be good or evil, they will perform, when indeed they are but servants, and can operate or do nothing against the will of the Creator: yea the Sun, which is the most glorious of all the Hoast of Heaven, must stand still and go back when God commands it, *Josh. 10. 12, 13, 14. Isai 38. 8.* Hath not God given us a Word that commands us to do things contrary to our nature? And what power hath the stars over him that obeyeth the Word of God? yet you dare affirm that such a man shall not prosper in his Wars, and another shall, because the figures of their Nativities are so and so. Away with such heathenish business, *Fer. 10. 2.* Stars have no influence at all, to cause a childe of God to miscarry, be he born at what time soever; neither shall the stars help the wicked, be his Nativity never so good. I observed Master *Lilies Almanack* in 1644. 1645. still went on thus, such a thing, said he, is like to come to pass, if the divine Power do not prevent it, and then

then God honoured him very much did bring many things to pass according to his sayings. And this made the Astrologers so impudent that after a time they grew so malipert as to speak what should come to pass infallibly, having no respect to the supreme power of God, and then God blasted them with dishonour.

I shall open a Prophecie which is but little regarded, yet I finde it very material, it is Master *Truswells* the Recorder of *Lincoln* his Prophecie, which is as followeth.

1. The Lilly shall	This Lilly is Ma-
remain in a merry	ster Lilly the Astro-
World, and he shall	loger, and the merry
be moved against	World is a mad World
the Seed of the Li-	that believe Astrolo-
on, and he shall	gers, contrary to Gods
stand on one side a-	minde. Master Lilly
mongst Thrones of	shall be moved a-
his Kingdom and	gainst the Seed of
Countrey, which	the Lion, that is, the
Kingdom is the	Kings seed, against
Land of the Moon	whom he wrote so bit-
which is to be dread	terly. Master Lilly
through-	shall

throughout all the World. shall stand on one side
amongst Thrones of
his Kingdom and

Countrey, that is, he shall stand for the Parliam-
ment Houses, as you know Master Lilly did,
and wrote for them against the King : which
Kingdom is the Land of the Moon, he com-
pares England to the Moon, in regard of its
changing from one thing to another, as the
Moon changeth every moneth ; so England to
day is a Protestant, to morrow is a Presbyteri-
an, next day an Independent, and you know
not what after : and all the World looking
upon the distempers of England is afraid,
least some of this English seed come amongst
them, and infect them with the same disease,
yea, and conquer their Kings, and bring them
also to ruine and destruction.

2. And there shall
come the Son of
man, bearing three
wilde Beasts in his
Arms, with a com-
pany of People, he
shall pass many wa-
ters,

The Son of man is
the King, which cros-
ses the waters, from
France to Holland,
and from Holland to
Scotland to seek help
to restore him to his
Kingdom.

ters, and he shall come to the Land of the Lion, looking for help with the Beasts of his own Countrey.

Kingdom. And Scotland he calleth the Land of the Lion, in regard the King came from thence. So the King went to Scotland in 1650.

to seek help, but could not prevail.

3. And in that year there shall come an Eagle out of the East, and his wings spread with the beams of the Son of man.

By the Eagle that comes from the East, having his wings spread with the beams of the Son of man, is meant, the Hollanders ships coming against England, and

some of them bearing the Kings Colours 1652.

4. And that year shall be destroyed castles upon Thames, and there shall be great fear over all the world, and in a part of the Land

By the Castles destroyed upon the Thames is meant, the overthrow given to our ships in December 1652. which station is the Thames there

there shall be great Battails among many Kingdoms.

5. That day shall be the bloody field, and the Lilly shall lose his Crown, and there shall be crowned the Son of man.

By that day, he means 1653 in which the bloody battail shall be fought, and the Lilly shall lose his Crown: here Master Lilly appears to be the white King, and none but he; for he hath reigned since the Parliament began untill now, and dominier'd over the King, but now he and his party must lose their Crown; and the Son of man, that is, the King, must be crowned with it. And now Master Lilly may know his fortune, by the Prediction that is written concerning the white King, more than from any skill he hath in Astrology, and he may be assured, that it was not King Charles, but he himself is the white King, of which he being mistaken spake so much in his [Monarchy or no Monarchy] and elsewhere.

6. And in the fourth year many bat-

By the fourth year he means 1654. then K shall

battails shall be for the faith, and most of the world shall be stoopen; but the Son of man with the Eagle shall be preferred, and there shall be universal Peace over all the world; then shall the Son of man receive a marvellous token; and there shall be great plenty of all manner of fruits, and then shall he go to the Land of the Crofs.

shall the world be in an uproar, fighting for Religion, but they must bow to the Son of man and his Religion, that is the King and Protestant Religion, and in that they shall have peace and happiness: and God will cause the King to be highly honoured throughout the world.

And to conclude, my desire is that these I have written may be to the glory of God, the salvation of all People, and as I seek to glorifie God, and the welfare of all People, so I desire that I may be acceptable of all, and that every ones love may be as perfect to me as mine is to them. And now to Protestants I say, take ye *Hebrews 10*, to your self

self from *vers.* 32. to the end of the *Chapter*, but specially comfort your hearts with these words, *Hebr.* 10. 34. *Yet a little while, and he that shall come, will come, and will not tarry.* And ye Parliament-men and others, do ye imbrace him, saying, *Blessed is he that cometh in the Name of the Lord, Matth.* 21. 9. But if ye will be otherways minded, then ye must sing the song of *Simeon*, *Luke* 2. 29. and so depart. And to ye of the Commonwealth, I say, take the words in *Hosea* 14. 2, 3. for your confession, and consider what the Lord saith to ye in that Chapter, Make no more gods or Rulers for your selves, but take him whom God hath made, and is by right your Ruler, to reign over ye. And now I hope I have not offended any in this little Work; and if I have offended any, I have offended all; for there is none but I have spoken some truth against him in this same book, yet am I not their Enemy, nor do I think they will account me so, because I tell them the truth, being Gods servant in it, for the glory of God, and the welfare of all men. *Amen.*

ARISE EVANS from *Black-Friers.* 1652.

F I N I S.

Postscript.

Consider I pray you, that the high dignity of *Christ* is on earth, to be King of Kings, and Lord of Lords, 1 *Tim.* 6. 15. *Revel.* 17. 14. Now since you have voted down both King and Lords, How can *Christ* be King of Kings, or Lord of Lords here? Thus have ye taken away *Christ's* high dignity from him. To be King of a People onely is but an ordinary thing, (and yet even that have ye taken from him, in that ye have voted that there shall be no King) But to be the King of Kings is the sole Prerogative of *Christ*, of which by your Vote ye have done your utmost to deprive him. But every King doth protect those that are under him; Kings and Lords are the chief Subjects under *Christ*, therefore *Christ* will protect and save them in their rights and dignities. Nay farther, whatsoever is done against a Minister of God is done against God

God himself, *Luke 10.16* But the King is the supreme Minister of God, *Rom.13.4.* *1 Pet.2.13.* therefore whatsoever is done against the King, is done against God himself.

Consider likewise, that you look upon the Cavaliers as men, who (for their ill doing, and profane swearing) are not worthy of your fellowship or conversing with, nay, even to have merited destruction from the hands of Gods; I will not excuse the evil doers; but let me tell you, that I know many who go under that notion, to be men far out-stripping even the best of you in all virtues and holiness of life; and for the worst swearers of them, in comparison of you, they are nothing, for as much as their swearing is onely vain, but yours is solemn, lifting up your hands to Heaven, and calling God to witness, that you would not diminish the Kings just power and dignity, and yet presently after deprive him of all, yea, (so far as you could) of life it self. I know that *the Lord will not hold him guiltless that taketh his Name in vain.* But I finde a heavy judgment pronounced against them that

swear solemnly and falsely, as you have it in *Hosea 10.4.* *They have spoken words, swearing falsely in making a Covenant, &c.* And in *Zach. 5.3,4.* Thus saith he unto me, This is the curse that goeth forth over the face of the whole earth; for every one of this People that stealeth holdeth himself guiltless, as it doth, every one shall be cut off, as on this side, according to it, and every one that sweareth shall be cut off on that side according to it, I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my Name, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. Now I beseech you consider these things, repent, and prevent the curse.

Moreover to speak a word concerning the Kings party, and to shew my judgment, I believe, if these things come not to pass, in the time expected, the fault is not in God who promiseth, but those in who believe not what God promiseth to them, according as it happened unto a People altogether as near to God as they are, I mean the *Israelites*, who
for

for their sin of unbelief fell in the Wilderness, untill that generation were all consumed, who might have enjoyed the promise as well as their children did; therefore I beseech them to turn unto God unfeignedly, and (if they love the King) to leave their sins and vanities, for which cause all these late Judgments have fallen upon them, and to give themselves to prayer, and to seek the Lord for mercy, with a resolution to follow the Lord, that he may hasten their deliverance. For there is no Religion requires more fidelity, integrity, sobriety, sincerity, sanctity, charity, and constancy in such duties, as the *Protestant Religion* doth, as you may see in the [*Practice of Piety*] therefore profess it not except ye adorn it with a holy life, least the anger of the Lord break forth upon ye afresh, and utterly consume ye; from which Judgment good Lord deliver us. *Amen.*

And to shew my love unto the Parliament also, (to whom I wish, as to my own soul) if they were fallen into the hands of the King, (for whose sake I have ventured my life these three times, and from whom I therefore expect

pect some favour) I should think my self well bestowed, to redeem theirs, and take it for a high honour from the King to accept thereof; in regard that they have been hitherto so favourable unto me, as freely to let me discharge the burthen that lay so heavily upon my conscience.

2 Tim. 2. 7. Consider what I say, and the Lord give you understanding in all things.

1. Revel. 3. 19. As many as I love, I rebuke and chasten: be zealous therefore and repent.

F I N I S.
